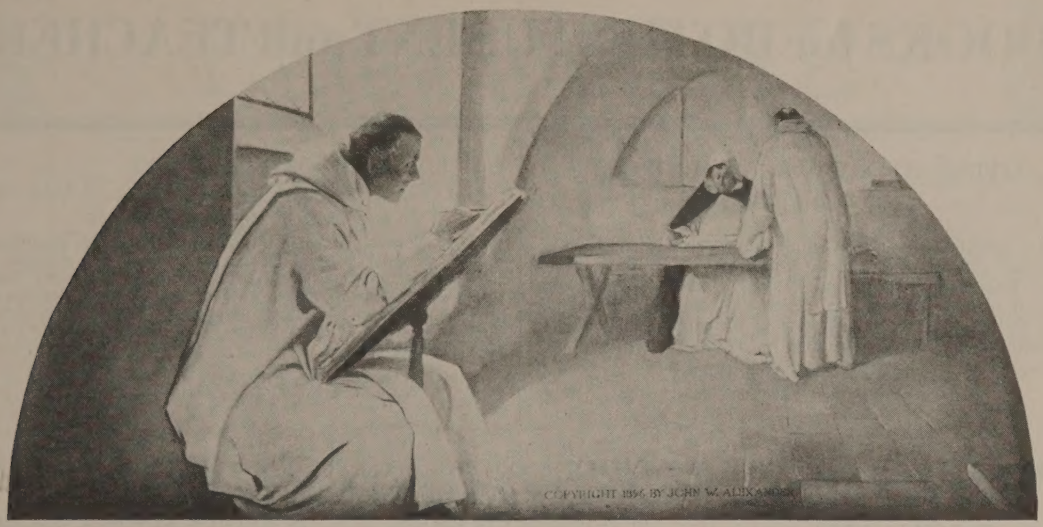

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EDITORIAL

The Bible in Christian Education

TO ask any group of workers in Christian Education how they use, or how anyone should use, the Bible in their program is to start a discussion—if not an argument—at once. Many sincere lovers of the Bible and devout believers in it differ as to just how it is best used in the Christian nurture of boys and girls.

To this interesting subject the *Journal* gives a special place this month. The editorial on page five deals with the place of the Bible in life and calls attention anew to the spiritual power that has been built around this most widely sold and most discussed of books. Professor Blankard takes the reader on a tour of inspection through history and shows the place of the Bible in the various stages of lesson and curriculum making. Then Mr. Munro deals with a very pressing issue in the use of lessons that are centered especially in the Bible and those centered more particularly in the experience of the pupil. These articles do not, of course, answer all of the questions that arise in connection with this subject, but they do answer some. They may arouse the reader's interest to follow the subject further and find for himself answers to more. And after all, what higher purpose can any article serve than this?

"Not by Bread Alone"

PROFESSOR Irene M. Harper, of the Training School for Teachers, Moga, Punjab, has written an illuminating article on the "Possibilities of Progressive Education." This appeared in *Christian Education*, a publication of the Methodist Episcopal Church of India and Burma. Readers of the *International Journal* will be much interested in Professor Harper's summary of her impressions of the Progressive Education movement in North America as it appeared in 1931 in comparison with 1924. She was definitely conscious, after an absence of seven years, of three distinct changes in direction being experienced by education in America.

Her first impression is that throughout the world there is now going on a strenuous revolt against what she calls traditionalism in education, and that recently this revolt has become much more pronounced. Her second observation is that the new education movement has in recent years developed a healthy ability to evaluate and criticize itself, as a result of which both in Europe and America it is proceeding in a more scientific spirit. Professor Harper says that the third trend, although difficult to define, can be easily discerned. She calls it "the search for a more effective integrating principle in education, and the growing appreciation of the basal importance of spiritual values."

It is this third general trend with which readers of the *Journal* will be particularly concerned. From many directions these days, the importance of spiritual values in education is being set forth. From leaders in the church, in the public schools, in civic and political life, in social and industrial affairs, there is today an insistence upon the spiritual basis of life such as we have not had hitherto. The inaugural address of President Roosevelt, heard and read throughout the world, gives an important place to spiritual values. Some have even called it a great sermon. It quoted from the Bible and used ideas which have their meaning in the Bible many times.

Such a recognition in the world at large of those spiritual values for which the teacher of religion has always stood should hearten, broaden, and inspire him in his work.

When Sunday Schools Grow

SOME interesting facts have been discovered by Dr. Nevin C. Harner, a pastor of the Reformed Church in the U. S., in Pennsylvania. He made a careful study of the factors that enter into growth and decline in the Sunday schools of the Eastern Synod of his church. He has summarized his results as given in the *Pennsylvania Herald* in the following statements:

1. Small schools gained faster in proportion to size than larger schools.
2. Gain in enrolment of pupils over twelve years of age was greater than for those under twelve years of age.
3. Schools reporting teacher training gained faster than those without.
4. Schools with vacation schools gained faster than those without.
5. Schools in churches having young people's societies gained faster than those with none. Those where there were more than one young people's society gained faster than those where there was only one.
6. Schools in growing churches gained faster than those in losing or "standing still" churches.
7. Schools in growing communities gained faster than those in losing communities.
8. Schools in open country gained fastest; in large towns next; in cities least.
9. Schools with superintendents of considerable time in service gained slightly faster than where change was frequent.
10. The same was true with relation to pastors changing.
11. Schools with departmental and divisional subdivisions grew decidedly faster.
12. Schools with an orchestra gained considerably faster than schools with none.
13. Schools with award systems grew somewhat faster than those without.
14. Schools using graded lessons predominantly gained faster than those using uniform lessons predominantly.
15. Schools making additions to building and equipment gained faster than those not doing so. Extensive

improvements nearly always meant extensive growth.

16. Where other factors were similar, schools maintaining contact with state and county Sunday school associations grew faster than those not doing so.

17. Expenditures in budget seemed to have no effect on growth.

18. Schools employing full-time pastors grew faster than where pastor was in charge of several churches.

19. Schools with programs of high educational quality grew faster than schools with inferior programs.

20. Schools "with a great deal going on" with many people involved grew very much faster. Not always is quantitative growth directly accompanied by growth in quality.

We do not believe, nor, we assume, does Dr. Harner, that in every case these facts indicate a clear instance of cause and effect. It would be unfair to say that a vacation school, or a teacher training class, or an orchestra will automatically when introduced cause a gain in enrolment. Such cannot be guaranteed, from these figures or any others. These facts do indicate that an active church, with a carefully planned program, is the church whose virile life will branch out into these activities, and that such active spirit will also cause, through all phases of its work, an increase in enrolment.

Which Was the Program?

IN a certain church trouble was brewing. The time was just before the November election. The Sunday evening young people's group of high school pupils had decided to spend three evenings on the social and political issues of the campaign, some of which were highly controversial.

After the first evening some parents criticized. A speaker who came to expound a theory had become ardent in propogating it. Some fine business men questioned the value of what was being done. Certain parents felt that they would have to draw their children from the evening meetings if such matters were discussed. Other parents expressed their satisfactions with such programs and were glad that their children were being introduced to these matters while they were at home and under the constructive influence of the home church.

There was thus a difference of opinion among the parents, and among others in the church. What was to be done?

A meeting of the committee in charge was called at once so that all concerned could talk the matter through on a friendly basis and arrive at a mutual understanding before such differences should widen into a serious breach. Some parents who opposed and some who favored were present. The meeting was opened and closed with prayer. The discussion was opened in such a way as to make it most likely that all would be frank and brotherly in stating their views. What happened? The program of the committee was explained to the parents and it was found to be not so radical as some rumors had suggested. The criticisms of the parents were clearly stated and they were found to be not nearly so hostile as a second-hand telephone conversation had made them seem. The issue was not evaded, nor was it allowed to become magnified so as to cause a disruption of fellowship. The meeting closed with a deepened fellowship and mutual understanding. As one man put it, "I know a church that was split years ago and is split today over something far less than this point at issue, because it was not handled wisely and in time."

The people in that church thought of their program as a series of discussions on certain debatable topics. It contained such, but it was more. The program of that church became a difference of opinion. To handle that difference of opinion suddenly became a major item of education. It is possible for young people to learn more about social living out of the way a conflict of opinion is handled than in many an evening topic. At least one member of that committee had determined that the conflict must be so handled that truth as each saw it should not be compromised, that the sacredness of any personality should not be violated, and that fellowship after the meeting should be deeper than be-

OF ALL the tales that have come to us from the world of legend, not one has been more loved than that of Galahad, the Pure Knight of King Arthur's Round Table.

As a boy, Galahad received his training in a quiet abbey, and we read that, even then, those old halls echoed to his glad song.

"My strength is as the strength of ten,
Because my heart is pure."

He was "passing fair and well made, so that in the whole world men might not find his match," and when he had attained to the Siege Perilous—his rightful place at the Round-Table—and determined to enter upon the sacred quest of the Holy Grail, King Arthur dubbed him knight with the words, "God make thee good as thou art beautiful."

Galahad, following the Gleam until he found the Holy Grail, proved ever loyal to his knightly oath, and, so doing, has been to the youth of the world an ideal of heroic character—the embodiment of "invincible strength and valor, justice, modesty, loyalty to superiors, courtesy to equals, compassion for weakness, and devotedness to the Christ."

So when the sculptor of the bronze which appears on the cover of this magazine found a lad in whose life the light of the Galahad spirit was reflected, she used him as a model for "An American Galahad." It is intended as an ideal head, but it is a true portrait of the boy, for the sculptor discovered that his character was no less strong and beautiful than his face, "uncompromisingly fine and idealistic, true as steel, and a fighter for the right."

Because of that, the bronze truly typifies all that is finest and purest and most vigorous in American youth.

The sculptor has endeavored to use such symbolism as will suggest the fighter. The shield bears out that idea; the thistles beneath the head symbolize the sorrows through which any sensitive, fine-grained person must pass; and the laurels above it the ultimate triumph over those things.

The bronze breathes, above all, a spiritual animation—that lad is ever going forward with a high, fixed purpose in life to—

"Follow the Christ,
Live pure—speak true—right wrong."

fore. In such a determination and in the guidance given the discussion to bring it about, there was a clear recognition of the fact that the real "program" is often more than the one we plan. For, after all, the committee meeting and all that went before and after it *was* a program!

The Bible in Life

"Thy word is a lamp unto my feet,
A light upon my path."

THESE words of the ancient Psalmist have been paraphrased in almost countless ways through great hymns, poems, essays, prayers; and these expressions have but summarized the thoughts of less gifted multitudes who found no literary form in which to voice them. They all testify to the place of the Bible in life.

That these expressions are not merely beautiful phrases is attested by the biographies of many of the world's notable leaders. Again and again in these records we find references to the Bible, indicating that it was a source of constant inspiration and wisdom. In the olden time when religious persecution was rife and it was a death penalty to be found with any portion of the Bible in one's possession, there were those who thought it better to suffer torture and even death at the stake than to surrender for destruction the precious copies of the Word of God. In the years that followed, kings and presidents, generals and admirals, diplomats and statesmen, have left records of their reliance upon the Scriptures for comfort and for light.

Ruskin and Carlyle tell us that they owe more to it in the way of refinement and culture than to all the other books or to the influence of colleges and universities. Daniel Webster called for the Book in his last hours, and placed it under his pillow as he was dying. Edmund Burke expressed it as his judgment that the most impressive document on the rights of man was the Sermon on the Mount. Edmund Kean was a great actor and artist, but he said that there was one passage in literature which no man could properly render, the one beginning, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Coleridge took all knowledge for his province; but when he was asked to cite the noblest passage in literature he quoted the Beatitudes. Washington, Lincoln, Queen Victoria, Gladstone, Gandhi, Sun Yat Sen —these are but a few of the leaders of nations who have made a record of the help they have received from the Bible.

As many of the world's leaders have turned to the Bible for light, so also many of its artists, musicians, and poets have made the Book of Books more meaningful and more precious to vast numbers of their fellowmen. To name the artists who have found in the Bible their inspiration and also contributed to the dissemination of its message would be to mention those most illustrious in the Christian era; to name the musicians who have both made Bible material the inspiration of their compositions and also, through their work, have directed the thoughts of thousands toward the Sacred writings, would be to name most of those to whom the world gives highest rank; while to take the Bible out of literature would be to impoverish many of its most glorious achievements. And can the world neglect to acknowledge the contribution which it has made to law and government? That contribution is kept in mind through the impressive ceremonies of the inauguration of the President of the United States, and through numerous other ceremonies requiring that an oath of fidelity be taken with the hand upon this Book of the Ages.

But in reviewing the high place which the Bible has occupied in the development of civilization, let us not make the mistake of thinking that this has been due to any artificial or superstitious regard which has been developed around these writings. Rather, let us remember that the Bible has influenced life because of its intrinsic worth to men. It is real. It grew out of life. It reflects the struggles, aspirations, triumphs, and failures of mankind. It offers the help of God in meeting the hard conditions under which life must be lived. In reading its pages men of all walks of life and in all nations of the world have found that their seeking hearts sought not in vain.

This is true today as it has been true throughout the history of the Jewish and Christian churches. Whatever men's theories of inspiration may be, the Bible reaches the deep currents of their lives. It finds its place in *life*. Turning from the stressful conditions in which they are living for a source of comfort, men in countless numbers are reading today, "Fear not, for I am with thee; be not dismayed for I am thy God"; "God is our refuge and help, a very present help in time of trouble; Therefore will not we fear, though the earth do change"; "Let not your hearts be troubled, neither let them be afraid; . . . "

Seeking for courage to stand firm under the pressue of life, men today are reading of Abraham who, when he was called, went out into a strange country, "not knowing whither he went," but going in faith; of Nehemiah who, when tempted by his enemies to surrender, sent back this word, "I am doing a great work so that I cannot come down: why should the work cease while I leave it and come down to you?" of Peter who, when he was threatened with imprisonment and death, refused to cease his preaching, saying to the rulers, "Whether it be right in the sight of God to harken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard"; of Paul who, "in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft," continued to carry on the work committed to him; of Jesus who prayed, "Father if it be possible let this cup pass from me; nevertheless, not my will but thine be done," and went courageously to the agony of the cross.

Seeking for inspiration to strive for a better world, men today are reading of the promised day when "they shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters that cover the sea"; when "nations shall not lift up sword against nation, neither shall they learn war any more"; when justice shall "roll down like the waters and righteousness as a mighty stream"; when the new Jerusalem shall become a reality and "God shall dwell with men and they shall be his peoples . . . and he shall wipe away every tear from their eyes; and death shall be no more, neither shall there be mourning, nor crying, nor pain any more."

Let us recall the words of Jesus, "I am come that ye might have life and have it more abundantly." May we not apply the same words to the Bible? The Bible has been given to men that they might have life and have it more abundantly. Is not this the greatest statement that could be made about it? The Christian religion centers in life. The sacred Book of that religion has grown out of the experiences of life, it contributes to the growth of personality, and thus finds its high purpose in God's plan.

Jesus, Leader of Men

IX. His Religious Meaning—The Problem

By Walter E. Bundy

Professor of English Bible, DePauw University, Greencastle, Indiana.

THE question of the modern meaning of Jesus is our most vital Christian issue whether we sense it as such or not. It is an issue with which we must come to very definite and specific terms unless we are disposed to settle back into a smug religious complacency and assume that the issue is closed, or that it does not exist, and go on repeating pious platitudes and empty religious phrases. From our pulpits we may announce the ancient apostolic dictum. There is no other name under heaven whereby men may be saved, and popular Christian sentiment will be on our side. But such *ex-cathedra* utterances simply dismiss the issue. They are no longer satisfying or convincing for many earnest religious persons, and when we come to state the meaning of Jesus, actually to convey it to the modern mind, we break down. We have only words, no actual religious substance, to offer.

We may dismiss the issue, deny it, or ignore it, but the fact remains that the meaning of Jesus has changed from age to age. There is the Jesus of the Synoptic Gospels, the Jesus of John, of Paul, of the Church Fathers, of the Middle Ages, of Catholic piety, of Protestant theology, of the nineteenth century and the twentieth. The issue is not closed. For many thinking Christians, it never will be. Each Christian generation faces the task of discovering for itself this meaning of Jesus. We may state it for ourselves today, but those of tomorrow will make modifications and restatements of their own. Each generation has a native and natural right to study the past in the light of its own peculiar needs and to extract such meanings, such hope and help, as it can. This is especially true in the case of a lasting influence in human life like that of Jesus.

IN the quest of the religious meaning of Jesus for us today we are forced to come to terms with certain obvious and inevitable facts.

First. We must come to terms with the long lapse of time that separates Jesus' day from our own. The passing of nineteen centuries, many of them highly eventful in our human experience and progress, would seem almost automatically to eliminate Jesus from any serious consideration today. It is almost incredible that men of the twentieth century should turn in all seriousness to any man of such a remote age and inquire about his meaning for themselves. The very wear and tear of so many centuries would seem to break down any and all influence. Yet it remains true that men turn to Jesus for hope and help, for light and strength to live by. The wash of time has carried away less substantial substances in the Jesus tradition, and yet there are materials of stiffer stuff that defy time and which become increasingly important. Like sharp, solid shafts they tower above us. Furthermore, the erosions of time have uncovered hitherto unknown, unappreciated, and unappropriated values.

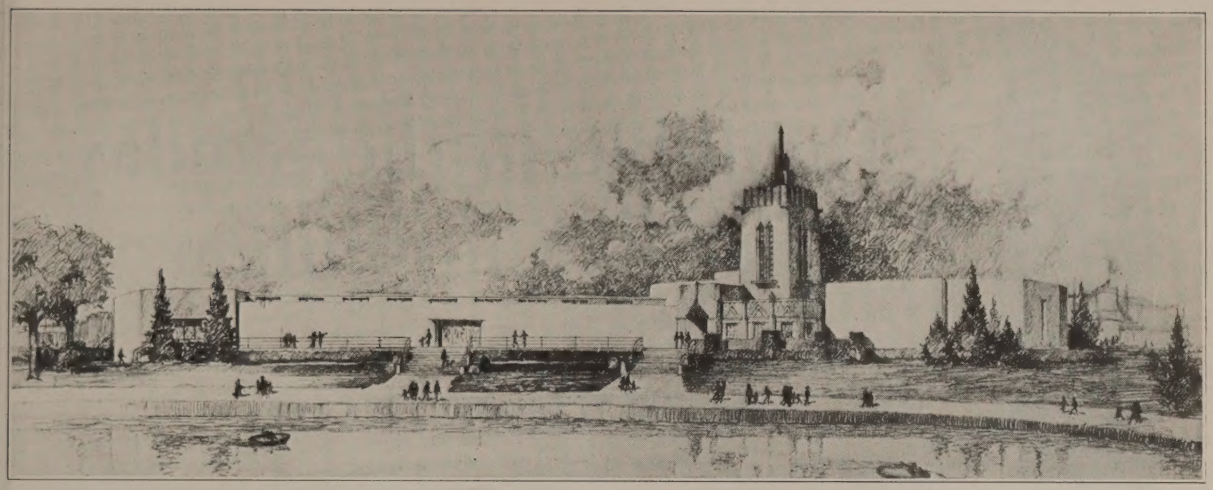
Second. In the quest of the religious meaning of Jesus for us today we are forced to come to terms with the nature of even the best authenticated history. Since the birth of modern criticism in the pioneer work of men like Lessing we have come to new and different judgments of history. Lessing drew a sharp distinction between the relative truths of history and the necessary truths of reason. All truth that appears in historical movements and men is relative, tentative, conditioned, and therefore limited. The best meanings of history are subject to subsequent development, supplementation, revision, even eventual rejection. History knows no absolutes, no ultimates, no finalities, no pure perfections, no complete consummations. The disposition of the conscientious historian is to work, to watch, and to wait.

The church has always announced the meaning of Jesus in the terms of absolutes and ultimates, as the consummation of the religious wisdom of the ages, the full and perfect revelation of God. But history acknowledges no such total localizations, no such complete concentration points, for any sort of truth or wisdom. Truth does not spill itself; it is not so prodigal, so reckless. It is more sparing in its disclosures, practicing a rigid economy. The great men have glimpsed the truth here and there, but there have been no complete revelations. Mankind arrives at truth only gradually. It is here a little, there a little—not pure metal, but alloy that must be refined in experience before it is added to our common human treasury.

History is not inclined to ascribe universal significance to any individual personality. The grandest thoughts of the greatest men reflect the limitations of their own times. A man's historic meaning and importance may reach across centuries. He may continue to occupy his place of distinction with his special contribution duly recognized, yet history is not disposed to accord him final authority even in his own field.

Third. In the quest of the religious meaning of Jesus for us today we must come to terms with the radical transformations in the very nature and substance of our human experience since his day. We live in a wholly different world from the one he knew. His immediate surroundings were simple; our world is almost hopelessly baffling and complex. He faced his world in the light of the naive supernaturalism of ancient peoples; we face a world of reason and science. The very conditions of human life, the problems of human existence, have undergone the most revolutionary changes. The whole human situation is altered. We have different thoughts and feelings, different desires and needs, pressing problems and difficulties that he never dreamed of. The eschatological kingdom that he preached could hardly have brought more drastic changes than those which separate his world from ours. Human life and experience have been so eventful since Jesus lived and worked that there is practically nothing

(Continued on page 38)



The Hall of Religion

AT THE Century of Progress Exposition, to be held in Chicago, June 1 to November 1, 1933, there are to be represented in buildings and exhibits practically all of the interests and achievements of mankind. Centrally located on the Exposition grounds is the Hall of Religion, erected by peoples of many faiths, and symbolizing to the passing throngs that religion is essential to fullness of life.

The Committee on Progress through Religion of the Century of Progress asked the General Secretary of the International Council of Religious Education to assume executive responsibility, under the Committee, for the set-up of the exhibits and the conferences in the Hall of Religion. Recognizing in this request an opportunity of far-reaching importance for calling religion impressively to the attention of the hundreds of thousands of visitors at the Exposition, the General Secretary accepted this position, and he and members of the International Council Staff and office force are devoting a great deal of time and thought to the development of this aspect of the Century of Progress. They are receiving the very cordial cooperation of the officials of the Century of Progress in making the Hall of Religion one of the most significant of the buildings on the grounds.

The building, itself, is an attractive structure, standing between the Ericson Drive and the Lagoon, near the center of the grounds. There could scarcely be found a more favorable location for the purposes which such a building hopes to serve. One could hardly visit the grounds without passing it.

Inside, there is a large, beautifully decorated rotunda, from which two wings extend, one to the south and the other to the north. The south wing is occupied by religious groups whose programs are carried on in friendly cooperation with other bodies, but who desire separate exhibits. The north wing is occupied by those Protestant groups which work together officially in home missions, foreign missions, social service, and religious education. This wing represents a unified exhibit, showing the total program of the church as these cooperating bodies are carrying it out. This very representation of unity of purpose among these great religious bodies is one of the most impressive evidences of progress through religion. Readers of the *Journal* will be especially interested in this cooperative exhibit.

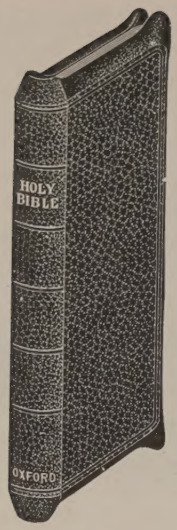
The central point of interest in this wing will be a large painting of the Christ, which will occupy the wall directly opposite the entrance. The side walls will carry beautifully designed mural panels executed by well-known artists, representing the various phases of the work of the church. Below the panels will be set up more detailed materials describing the phases of work depicted in the murals. About the room will be exhibited rare articles of historical interest, including early copies of the Bible.

A book exhibit in which will be assembled all of the best religious publications will be contained in a library corner, together with a rack of religious periodicals which will be kept up-to-date. These materials may be examined as carefully as one desires. For those workers in religious education who desire more specific help and information regarding new materials and plans, there will be available detailed guidance. The attendants in the room will be alert to supply any information or materials which are desired, and will try to arrange personal conferences with leaders in a particular field wherever this is possible.

Art, music, furnishings, literature will all have a place in this Hall of Religion, showing through paintings, art windows, wood-work, and books, some of the evidences of the resources available to religious bodies in planning to make their programs richer and more beautiful.

In connection with the building there is an assembly hall in which there will be daily conferences, demonstrations, moving pictures, addresses, and musical and dramatic programs, all dealing with some aspect of the religious life of the nation. Religious education will be presented in various ways in the assembly hall.

The readers of the *International Journal of Religious Education* are cordially invited to make the Hall of Religion their headquarters while they are visiting the Exposition grounds. There they will find rest rooms, telephones, information service, and plenty of comfortable chairs. Plan to meet your friends at the Hall of Religion. Plan to spend many hours there, studying the exhibits and considering their significance in making religion a vital factor in the present-day world.



The Bible in the Sunday School Curriculum

By Frank Glenn Lankard

Dean of Brothers College, Drew University, Madison, New Jersey

IF WE care to examine the curriculum of the American Sunday school during the years 1790-1815, we shall find that instruction in the catechism held the center of attention. But by the second decade of the new century there was a rapid transition to a Bible-centered curriculum. A question is in order here. Why did the Bible come to have increased attention during the early years of the new century? In brief, the impetus came from the English Evangelical Movement of the eighteenth century, in which the Wesleys played such a commanding part, and the revivals of religion in America which culminated shortly after the beginning of the nineteenth century. Both the English Evangelicals and the American revivalists placed great stress upon the Bible. In view of the importance of the Bible in the movements on both continents, and since the Bible came to be used more extensively in the Sunday schools following the revivals, it appears reasonable to assume that the shift in emphasis to the Bible must have been a direct outgrowth of the revivals that swept over England and America.

Period of Unorganized Bible Study

When the Bible came to have a commanding place in the religious curriculum we find that the memoriter method was dominant. This was due to the fact that the Bible is not in itself a graded book adapted to the needs and interests of various age groups. And further, the commonly accepted method of learning in the schools of that period was that of memorization. Lack of definite assignments left much to whim and personal preference, and consequently there was unsupervised memorization. Children were encouraged by their teachers to memorize as many verses as possible to be recited each Sunday. Pupils memorized an almost unbelievable number of verses from the Bible and were stirred on to greater endeavors by a system of prizes and rewards. The memory was exercised in the process but the reason and judgment suffered. Mastery of biblical material became an end in itself. The application of great biblical truths to character and conduct was of secondary consideration. A memorizing of the four Gospels was no guarantee that pupils had entered into an appreciation of their meaning and spirit. Eventually this type of instruction (really it could not properly be called instruction) became exceedingly uninteresting to the pupils and nothing less than drudgery to the teachers.

Selected Scripture Lessons

The limitations of an unsupervised Bible study, noted above, caused a feeling of dissatisfaction with the unorganized study of Scripture. But the teachers for the most part were untrained, and they did not have available curriculum material other than the Bible. In view of these needs, leaders in the movement for better instruction set themselves to the tasks of preparing materials. The material prepared became known as "The Selected Lesson System." A selected lesson is one which has been chosen either by an individual or by an organization for purposes of instruction, and was designated as a selected lesson in contrast to the haphazard, random selection of verses on the part of the pupils themselves.

In the year 1824, two Sunday schools in New York, one headed by Mr. Tomlinson and the other by Mr. Seaton, adopted a plan of uniform selected lessons by arranging a scheme of lessons without questions for general use in all the classes in their respective schools. The lessons centered about the chief events in the life of Christ. It was shortly after this experiment that the New York Sunday School Union issued a trial list of selected lessons to cover a period of five months, beginning January 1, 1825. There was a Scripture lesson with a title for each Sunday. Two examples are given here.

> January 9: John 1:1-14—Divinity of Christ.
> January 16: Matthew 1:1-17—Genealogy of Christ.

The lessons were taken from the Gospels and stressed the "life" of Jesus rather than his "teachings." The trial list was an experiment but it is indicative of an increasing favor toward a plan that offered some systematic study of the Bible. In March, 1825, the American Sunday School Union issued a list of "Selected Lessons For One Year," on cards, consisting of studies in the life of Christ. This Union, since it was a national organization, was in a position to promote the lesson system and as a result the scheme became widely used. As might be expected, numerous lesson helps soon made their appearance which were intended to assist the teachers in their task of instructing their pupils in the knowledge of the Bible.

It can be said for the Selected Lessons that they broke the vicious system of haphazard selection of verses on the part of pupils, and afforded them instead a short, definite assignment from the Bible for memorization and study. The plan

llowed the teachers an opportunity to give instruction on e material which the pupil had committed to memory. few of the limitations should be noted. The studies were holly Bible-centered. The problems of the pupils had ttle attention in a system in which the chief aim was to ve information about the Bible. The lessons were too fficult for the younger children, especially since they had ttle or no connection with the life problems of the pupils.

The Bible in the "Babel" Period

The Selected Scripture Lessons did not prove to be the ay to the promised land. In fact, by 1830 they fell into onsiderable disfavor. A Verse-a-Day Plan (from the ible), popular about 1830, caused at least a considerable eaction against the Selected Lessons. The various enominations had come to a more definite Sunday school onsciousness and their publishing houses were more adeuately attempting to meet the needs of the pupils. Private ublishers competed with the American Sunday School Union and the denominational houses in placing on the narket their rival lesson schemes. Thus, various systems sprang up, independent lessons took the field, and with many denominational presses attempting to serve their upils, the result was confusion and lack of unity. Well as this period been called "Babel." But the lesson maerials always were taken from the Bible.

The fundamental aim of the "Babel" period did not liffer from that of the first quarter of the century. The upil was expected to become acquainted with the Word of God and all religious material centered in the Bible. The method, likewise, showed little change and the memoriter method still predominated.

The entire period appears to have been one of great confusion and this condition prevailed in American Sunday schools until the adoption of the International Uniform Lessons in 1872.

The Bible in the International Uniform Lessons

During the third quarter of the nineteenth century a changed viewpoint came to be reflected in American Sunday schools. The public school, attempting to bring its lessons within reach of the child, had its influence in the field of religious education. The influence of outstanding and significant Sunday school leaders must be given a large place. The Sunday School Institute Movement added its weight to the changing viewpoint. It was natural, therefore, that there should be a reaction against the prevalent chaotic curriculum and the result was a closer unity in Sunday school materials. Consequently, in 1872 the National Convention appointed a committee to prepare a list of uniform lessons. By the term "Uniform Lessons" is meant that type of lesson in which the same Bible-text was studied by all ages, children and adults, on a given Sunday. This system, for more than a third of a century, constituted the major curriculum material of the Sunday school world, reaching its zenith about 1910, when other systems (graded in character) began to occupy a large place in the American Sunday schools. Let it be clearly understood that the lessons were from the Bible.

The Uniform Lessons aimed to have children and youth become converted to God and to have an understanding of his Word, the Bible. The very fact that the lessons were wholly biblical is evidence of the stress placed upon biblical material. The lesson helps which were prepared were largely expositional, didactic, and material-centered. It may be said in favor of the Uniform Lessons that they called attention to the Bible, which rightly is regarded as a treasure-house of literature and religious experience. Regardless of the emphasis on exposition, this series marks a decided advance over the "catechetical" and "memoriter" methods of the preceding period, in which pupils depended almost entirely on the memory. The lessons should be commended for the large place given to the life and teachings of Jesus. They made for an increased denominational cooperation in the Sunday school field. On the other hand, the Uniform Lessons had serious defects. The Bible and not the child was placed at the center. It is to be expected, therefore, that the lessons would be material-centered. Since this is true, the method of treatment was largely expositional and exegetical. The plan of having all ages study the same lesson from the Bible needs only to be mentioned to be condemned.

The Bible in the International Closely Graded Lessons

In order to have a clear picture of the way in which the Bible held the center of the stage previous to the graded material, we have only to note the growing tide of disfavor with the Uniform Lessons. They were said to leave little or no room for the teaching of the doctrines of the several denominations. It was held that not enough prominence was given to temperance, missions, and reform movements. Many were objecting to the lessons from the New Testament Epistles on the ground that they contained too many abstract doctrines and therefore could not be adapted to the needs, interests, and capacities of the various age groups.

We should not leave the impression that it was dissatisfaction with all biblical material wholly that led to the graded curriculum. Changed concepts of religion were coming in. There was a feeling that Christians must go beyond the Bible in their study, and there was a demand for a study of the conquering Christ in the mission fields of the Christian church. Changed conceptions in public education and psychology were having an influence in the direction of a graded curriculum for the Sunday school. Associations, organizations, and schools of methods played a significant part in the demand for a graded curriculum. In view of the forces moving in that direction, the International Lesson Committee in 1908 prepared and submitted to the denominations the outline of a completely graded series.

Our particular interest is: What place did the Bible have in the Graded Lessons? Let it be clearly understood that this section is dealing with the Closely Graded Lessons before the revised material which is available at present. If we study the graded material we shall find that it was both biblical and extra-biblical. Stated statistically the series may be classified as follows: 52.7 per cent biblical, 31.1 per cent quasi-biblical (material based on the Bible), and 16.2 per cent extra-biblical, the latter material being drawn from nature, literature, history, and biography.

Thus it becomes apparent that in the graded material the emphasis has shifted. The aim no longer is stated as that of getting children converted to God and of having an understanding of his Word, the Bible. Even though the Closely Graded Lessons were four-fifths biblical, the material was designed to meet the spiritual needs of the pupil in each stage of his development. When the Bible is used for lesson material there is an attempt to adapt it to the needs and interests of the age groups. The place of the

(Continued on page 39)

How Shall We Use the Bible?

A Discussion of Biblical and Experience Units

By HARRY C. MUNRO

THE older type of Sunday school was a Bible school. In fact the name "Bible school" was, and still is preferred by many people. The modern church school with its "experience-centered" curriculum is a school in Christian living. At least that is what it supposedly aims to be.

In actual practice, the vast majority of church schools fall somewhere between these two ideals. They attempt to ride two horses which are not running parallel; thus causing much of our work to fall between the two and to be ineffective from either viewpoint. The meaning of this rather sweeping assertion must now be given in detail.

Those who believe that the curriculum of the Bible school should be the Bible are, nevertheless, conscious of the demand that Christian education shall make a difference in daily living. Their major assumption has been this: the Bible being the kind of a book it is, knowledge of its contents will inevitably produce satisfactory fruitage in daily living. However, they have not usually had the courage required by this conviction to go ahead and teach the Bible only; they have given much attention to the "application" of the biblical truth to life itself. This has caused even the most Bible-centered teacher to "straddle" continuously between teaching what the Bible really contains, and giving preachments about daily life, presumably as "applications" of the Scripture truth. For example, one of the best Uniform Lesson commentaries reaches the climax of a lesson on the heroine Deborah in an "application" on woman's place in promoting world peace!

But those who adhere to the experience-centered theory of the curriculum have often been no more consistent. Conscience-smitten by the charge that they were throwing out the Bible and reducing Christian education to ethical culture, they have usually felt constrained to force in a Scripture passage for each life experience dealt with in the curriculum. The biblical passages which emerged from the religious experiences of childhood are exceedingly rare. It has usually been felt necessary, however, to find some biblical passage, somewhere, which might be taught or memorized in connection with each religious experience of the modern child. Many present-day adult or youth problems with which religious education should deal are scarcely paralleled by the original experiences lying back of the Scripture passages which are cited as supposedly giving the Christian solution: as, for example, when the polygamous families of Old Testament patriarchs are used as the source of ideals for the Christian family.

The Bible-centered educators have been intimidated into compromise with their own principles by the sound reasoning and the practical demands of the experience-centered educators. These latter in turn have been intimidated into compromise with their principles by the multitudes who still accept the theory of a Bible-centered curriculum, regardless of what they practice. Neither meets the demand of the other. Neither practices his own theory enough to demonstrate it.

Important conflicts of this kind are not often settled by the complete victory of one side or the other. Neither are they settled by grudging compromises. Usually a larger and more comprehensive view, which includes values in both, prevails. It is likely that the conflict between the Bible-centered and the experience-centered educators will be resolved in a point of view in advance of and larger than that of either. What that point of view may be will now be considered.

Let us grant that, for some units of the curriculum, the experience-centered theory is valid. The organizing center of such a curriculum unit will be a unit of experience. It will not be a Bible passage. It may be the experience of making friends with those of another race. It may be overcoming fear in the dark, or taking heavy financial losses "on the chin," or the realization that prohibition did not settle the liquor problem, or that missions need re-thinking. It may be the problem as to what one lone Christian citizen can do in the presence of vast municipal corruption, or a breakdown in the economic system, or scores of unemployed and destitute neighbors, or war hysteria and propaganda. Such problem-experiences need to be made the organizing center or core of curriculum units in the church school.

BUT "experience" in the experience curriculum includes not only the present situation and the present and past experience of the learners and their leaders. It includes also experiences in human history which have been so significant and full of value that they have been embodied and preserved in customs, institutions, art, and literature. Our cultural heritage is preserved experience. One of the most valuable steps in an experience unit will be an examination of this cultural heritage to discover what the past experience of the race can contribute to the solution of the present problem. Preeminent for Christian educators in this spiritual heritage is the Bible. Ready-made solutions for these complex problems will not be expected even in the Bible itself. Our situations and experiences are too unlike those out of which the Bible came. Yet much valuable and authoritative guidance will be found. Our experience unit thus has finally led us to the Bible, not as its organizing center, but as an important means of guidance, enrichment, and inspiration.

Bible passages may be found bearing upon many of these experience units, at least by implication. The bearing of Scripture upon some of them will be recognized by any sincere student of the Bible as very remote and general. Certainly the Christian solution of many of the problem-experiences with which the modern Christian and his educational curriculum must deal is vastly more than the discovery and memorization or "application" of just the right Bible passage. Also, it is something quite different from a general familiarity with the Bible on the assumption that the right "application" will then be made in any situation. Living the Christian life is not that simple.

While, therefore, many experience units will lead students to "search the Scriptures," in other cases the principle sources of information and specific guidance will be found elsewhere. Yet such units ought to be included because they represent religious needs of persons or groups. Such a unit ought not to be judged by how much or how little Scripture it uses but rather by how much it helps the learners to live as Christlike persons. Those who follow the experience theory of the curriculum should have the courage to insist upon meeting religious needs as they arise, whether or not Scriptures can be found which, sincerely interpreted, make an important contribution.

IT MAY be objected that any experience or problem which has significance in Christian living is dealt with directly, helpfully, and even authoritatively in the Bible, if we just knew our Bibles well enough to locate the right passages. It is true that passages have been found to print in connection with most lessons. But the more thorough one's biblical scholarship, the more frequently is one horrified at the manner in which such passages must frequently be twisted out of their obvious original meaning and intent, in order to make the supposed connection. We do not honor, nor do we obey the Bible by doing it such violence.

Let us grant then that there is a place in the church school curriculum for units, or at least for lessons, which are centered in the learner's current experience and which will use Scripture or not, according to the degree to which biblical and current experiences are found to include common elements or to be parallel.

Now among the experiences of every growing Christian are his experiences with the Bible. Our "straddling" curriculum has given comparatively few Christians any working knowledge of the Bible, any skill in using it, or any satisfactory experience with it. Many people who have been to "Bible school" regularly for many years are grossly ignorant of the contents of the Bible, of the manner in which it came into being, of the great movements of thought and religious development which it embodies, and of intelligent principles of interpreting it. When we introduce an "experience" unit, there has been such a poor mastery of the Bible that the procedure with respect to using the Bible as a source is seriously handicapped and is annoying. If we who believe in teaching the Bible had been doing a good job, we would all be in much better condition to use an experience curriculum effectively.

Bible study, as such, is essential in the curriculum. Every mature Christian should have a thorough working knowledge of the New Testament so that the more significant sections can be quickly located, the general tenor and message of each book is familiar, and an interpretation of any passage can be made in the light of its general context and the historical situation in which it was written. Every Christian should learn to seek the meaning which the author intended to put into a passage rather than to see how cleverly he can twist it to support some view or contention or to yield some "application." There should be a similar familiarity with at least the historical movements and the prophetic and poetic portions of the Old Testament.

Our Bible study, fearing the "material-centered" bugaboo, has not generally accomplished any such mastery of the Bible. To set out upon such a quest in this "Book Nobody Knows" would be a real experience, with growing pains and all, for most adults. The trivial piecemeal homilies based on isolated and dislocated passages would give way to the discovery of some of the major human experiences lying back of this book. If the leader were released from the necessity of making verse-by-verse applications, from the fear of disturbing prejudices and ignorance, and from the effort to make each fragment complete in itself, a real adventure might be in store for him as well as his class.

We need Bible units which make the mastery of the Bible itself a thrilling experience of discovery, enrichment, and growth. We need experience units which make a practical use of the knowledge and skill gained in Bible units, but which center in experiences rather than Bible passages. Thus we harmonize the conflict between the experience units and the Bible units by insisting that each do its job thoroughly and expect the other to do the same. Our whole curriculum would thus become an experience. And that experience would include a far more effective and enjoyable use of the Bible than is now prevalent. We relieve each unit from trying to ride two horses, but our total curriculum includes the objectives of both the experience educator and the Bible teacher.

Westminster Leader Merges with the International Journal

THE *Westminster Leader for the Church School* will merge with the *International Journal* following the June issue. The *Leader* is one of the outstanding journals in the field of religious education. It was established in October, 1927, to serve leaders in the Presbyterian Church, U. S. A., in their use of the Departmental Graded Lessons and allied age-group programs of that church. It served for the Sunday school, the weekday church school, the vacation church school, the young people's societies, and missionary societies. As such, it has rendered a consistent and able service.

On account of the financial loss involved in publishing such a journal under present economic conditions, the *Westminster Leader* will suspend publication with the June number. After that date subscribers to the *Westminster Leader* will receive the *International Journal* for the term of their subscriptions. Those who are now subscribers to both magazines will have their subscriptions extended according to the amount due them. This action, turning over the unfilled subscriptions to the *International Journal*, was taken at the initiation and desire of the Board of Christian Education of the Presbyterian Church, U. S. A. The *Journal* is the official organ of the International Council of Religious Education in which that church has always been an active member, giving generously of financial support and of the time of staff members to serving the various committees and other agencies of the Council. It is thus fitting that the two subscription lists should be merged in this way.

In a future issue of the *Journal* a welcome will be extended to these new members in the family of *Journal* readers.

The Board of Editors,
P. R. Hayward, *Chairman.*

"A Church and Only a Church"

By Osgoode H. McDonald*

"WE need a church and only a church."[1] In these words Dr. Soares summarizes his argument for the complete integration of church and church school. He sees the school as an "obsolete institution." Historically it represents a lay movement which formed an alliance with the church, and this not without some difficulty. Its superintendent has always regarded himself as the head of the institution. "The time has come," says Soares, "for the church to resume its function of religious education, for the minister to resume his function of educational direction, for the separate institution of a religious school to be abandoned."

One of the principles set forth in the CURRICULUM GUIDE, *to which plans discussed in this article give practical expression, is as follows:*

"The church's curriculum of Christian education includes all activities in the program of the church. For any individual the curriculum is an integrated experience in a variety of these activities, such as church worship services, class work, and service projects, whether carried on during the week or on Sunday."

A church and only a church! A survey of the current situation reveals the need of such a new ideal. Lack of integration is widespread. The church school, in many instances, seems to be moving away from the church. Church school programs and associations satisfy needs to such an extent that people do not feel the need for attending church. Tensions and misunderstandings develop between ministers and their superintendents or directors of religious education. Divided loyalties and interests, duplication and overlapping of effort and personnel, significant omissions in curriculum procedure—these are but a few of the symptoms of the problem.

Are the churches conscious of the problem? Three years ago this question was raised by the Chicago Council of Religious Education. An "interest finder" was prepared and circulated among the churches of the Chicago area. Nearly two hundred churches responded. Some interesting facts were revealed. In 21% of these churches the school was being conducted in entire independence of the church as an organization. In 51% there was but a nominal church direction or control. In 79% the school was financially independent. In only 22% was there a church board of religious education responsible for the work of the school. Less than half of the church school adults, less than one third of the church school young people, less than one quarter of the seniors, less than one fifth of the intermediates, and less than one sixth of the church school juniors were in attendance at the average Sunday morning church service. Of the churches reporting, 79% recognized the problem and desired further information and guidance. Of these, 51% had already some program procedure seeking a solution of the problem. Such were the results of the Chicago investigation. As a result of interest aroused, the Chicago Council arranged for an all-day conference on "Bridging the Gap between Church and Church School." Dr. Phillips E. Osgood, of St. Mark's Episcopal Church, Minneapolis, was invited as speaker for the day. Some four hundred ministers and church school workers were in attendance. The churches were evidently conscious of their problem.

How are the churches attempting to solve the problem? The Chicago investigation resulted in the gathering of many valuable data in answer to this question. This has since been supplemented by a further survey covering some one hundred and fifty program experiments throughout the country at large. Some of the cases studied reveal attempts that are of minor significance: the use of children's choirs or children's story-sermons as a means of integrating loyalty and interest. A number report experiments of the "junior church" type, to most of which Munro's criticism[2] applies. A large number have created church boards of religious education, which, of course, represents a necessary move in the direction of integration. The more thoroughgoing attempts, however, are those which actually seek "a church and only a church." They may be classified as follows:

1. *The Unified Service.* This type of program involves a worship service with sermon in which all ages are present together. This service is followed by the class and departmental sessions. The entire program occupies about an hour and a half and all is in the name of "church." This development is largely confined to smaller churches where physical equipment will not provide for chil-

*Pastor, Immanuel Baptist Church, Rochester, New York.

[1]Theodore Gerald Soares, *Religious Education*, p. 262. Chicago: The University of Chicago Press, 1928.

[2]Harry C. Munro, *The Pastor and Religious Education*, chap. iv. New York: The Abingdon Press, 1930.

ren's sessions parallel to the sermon period. It involves limitation of the sermon in time and content and absence of opportunity for graded worship. It has, however, undoubted advantages over the old order of an independent school preceding a poorly attended church service. The United Christian Missionary Society of St. Louis reports some forty Christian churches with successful programs of this type.

2. *The Graded Church with United Worship.* For the past twelve years the Lake Avenue Baptist Church of Rochester, New York, has had such a program. Children, young people, and adults join together in the opening worship service of the church. A recessional then leads the children to a two-hour session of departmental study, discussion, worship, and activity. Seniors, young people, and adults remain for the sermon which is followed, after a brief intermission, by their class groups. The whole program is "church" and covers two and a half hours. Similar programs are those of St. Mark's Episcopal Church, Minneapolis; Walnut Hills Baptist Church, Cincinnati; First and Park Baptist Churches, Springfield, Massachusetts; Marion Avenue Baptist Church, Aurora, Illinois; and the Immanuel Baptist Church of Rochester, New York. Although provision is made for graded departmental worship, these churches place great emphasis upon family unity in the worship of the church and much is made of the "family pew." Says Dr. Osgood, "Family unity in worship is sacramental. The most important and fittest thing a family can do is to present itself as a unit in the house of God."[3]

3. *The Completely Graded Church.* Here is one organization, the church, functioning through departments corresponding to the various age groups. It is assumed that worship is an essentially graded experience, and that a corporate church consciousness does not depend upon a united assembly. McCallum in his book *The Graded Church*[4] describes the experiment in his church at Alliance, Ohio. Other significant developments are those of the Union Avenue Christian Church, St. Louis; Wesley Church, Worcester, Massachusetts; Trinity M. E. Church, Springfield, Massachusetts; and the First Christian Church, Oklahoma City.

In conclusion, the writer would summarize his own experience as minister of a church which is finding its solution in the second type of integration here listed, that of the "Graded Church with United Worship." This church, although not large, possesses an unusually suitable building and equipment for such a program. It is also fortunate in having an exceptionally competent and forward-looking personnel. The original program was that of an eleven o'clock church service preceded by a ten o'clock school. From the point of view of worship values, the church service was of a high order. The congregation, however, was composed almost entirely of adults. The school, also much above the average, was nevertheless essentially independent in organization and policy and was largely a children's affair. The need of integration was evident. The new united program begins at ten-thirty. For the first half hour all unite in a simple worship service in the sanctuary—children seated with parents or friends in "the family pew." As the children's hymn is announced, the boys and girls quietly gather before their minister in the chancel for the prayer of dedication. As the hymn continues, they follow their children's choir down the center aisle to their own graded program. The high school people, young people, and adults remain for the sermon, and then, after a friendly intermission, gather for their groups which are called "the classes of the church." At twelve-thirty the program is complete and all go home together.

The entire church has responded most happily to the new program. Some of the more evident advantages are as follows:

1. An increase in attendance at the service of worship from 100-120 to 180-200. This increase includes 35-40 children, 35-40 high school people and young people, and a considerable number of parents who did not formerly attend "because of the children." A beautiful service is being developed in which even the youngest may find meaning and value. The service takes place in its most favorable setting—the sanctuary.

2. An increase in class attendance from 90-100 to 140-150. The children's groups have shown steady growth and are taking advantage of a doubled time schedule. A promising young people's class and three growing adult classes have replaced the two original adult Sunday school classes. The idea of the church service as "worship-sermon-classes" is winning the great majority of the congregation for the entire program.

3. The evident value of family unity in attendance and participation in the life of the church. "Family life itself needs to have the inspiration and devotion of its members to great interests and causes which draw them together."[5] The new church program does draw them together. They come to church and go home together—a real advantage to families living at a distance and dependent upon the family car. They worship together, actually realizing a unity of spirit in the service of the church.

4. A disappearance of the older dualism of organization and policy. The result of this is especially evident in the attitude of boys and girls as they present themselves for church membership. No longer is "joining the church" the joining of an outside and somewhat unfamiliar institution. It is now the pledging of one's loyalty to a fellowship and an enterprise already shared and understood.

A church and only a church! The ideal can be realized. Its realization will mean some thoroughgoing reorganization for which long and careful preparation must be made. It involves, however, fundamental values for religious education which the church cannot afford to overlook.

[3] Phillips E. Osgood, "Family Pew and Sunday School." *International Journal of Religious Education*, November, 1930.
[4] W. C. McCallum, *The Graded Church*, St. Louis: The Bethany Press, 1930.
[5] *Findings of the Interdenominational Conference on the City and the Church*, p. 10. 1933.

The Cover Picture

THE cover picture this month, "An American Galahad," is especially appropriate for use in senior classes and departments. Sepia prints are available from Dorr News Service, 331 West 14th Street, New York City, as follows:

7 x 9 inches	$ 2.00
8 x 10 inches	$ 3.00
9 x 12 inches	$ 4.00
11 x 14 inches	$ 5.00
10 x 20 inches	$ 7.00
24 x 34 inches	$13.50

An interpretation of this unusual picture appears on page 4 of this issue.

A Third-Grade Experiment

By Elizabeth Miller Lobingier*

"WHAT more can you wish?" visitors always asked. "You have a wonderful educational plant here." It is true that we do have a beautiful building for our church school. Our primary assembly room is large and light and attractive, and we have small rooms available for all of our classes. There are blackboards and cork-boards, a picture-file, large cupboards, and all the materials we really need.

But our primary teaching staff was beginning to be conscious of certain phases of our work which were not altogether satisfactory. We had been running our department in the usual way—the three grades together for worship and assembly, later separating into classes. Were we so thoroughly enjoying our beautiful new building that we were giving no thought to any possible changes in the direction of progress?

For many months we discussed and listed our problems and toward the end of the school year the primary staff, nineteen in all, met to consider ways of meeting our difficulties and improving our situation. Four major problems confronted us:

First problem: The worship and assembly period lacked worth and vitality because it included too wide a range in age. When the service meant something to the third-grade children those in the first and second grades were lost; and when it appealed to the younger ages the eight-year-olds were bored. We concluded that in a large group the difference in maturity between second and third grades is too evident to try to keep them together, while first and second grade maturity are more nearly on a level. We decided, therefore, that the solution of this problem would lie in the separation of the third grade from the rest of the group.

Second problem: There was never sufficient time in the classroom. Every teacher felt that, with the period as short as it had to be, if she attempted any physical activity the story and discussion were sure to be neglected. It was clear, therefore, that we needed a rearrangement of the time schedule that would adequately provide for both creative activity and the discussion or subject-matter element.

Third problem: Our whole program lacked vitality because of the fact that talking and discussion, whether of conduct or of any other problems, had been made central. As is usually true of so-called "experience courses," the discussion of problems is given primary place, and whatever activity there is, is made secondary. The activity element of our class work was not significant because it necessarily deteriorated into more or less related hand-work. We became convinced that this was the wrong emphasis. We decided, therefore, that *creative activity* should be the heart of the course and that discussion and story material should grow out of this activity in a normal way.

Fourth problem: The whole program lacked unity. Under the usual plan it is impossible to have close integration of the various elements including worship and the work of the classroom. We decided, therefore, that if the third grade were to work as a separate unit it would be possible to integrate in one harmonious program all the various elements, such as creative activity, worship, factual material, discussion, service enterprises, et cetera.

To meet these problems we decided to separate the third grade from the first and second grades and to develop our program along the lines suggested. This is what happened during the first year of experimentation.

We chose as our theme for the year "The Boyhood of Jesus." This was the theme for our entire work—for our unified program of worship, activity, service, discussion, etc. We used no printed course of study but turned to many source materials, the principal one being *The Little Boy of Nazareth* by Edna M. Bonser.

When the third-grade children (about thirty-five or forty in number) come from their fifteen minutes in the church service, they separate and go at once to their work-rooms. A visitor looking into any one of these six rooms will find teacher and children happy and busy in some activity. In one room the children are dramatizing some phase of Jesus' boyhood, or perhaps one of the stories Jesus heard when a boy. Under Mrs. Kennedy's leadership they are making their own play, using their own words, and draping their own costumes.

In the next room we find children and teacher, painting scenery, modeling animals, planting grass, and doing various other things needed for the scene which they are representing on their little stage. (Another group has already made the stage from a large box about 4′ by 3′ by 3′ in size.) This particular group has decided to represent the boy of Nazareth out on the hillside with his goat. A small doll has been dressed to represent the boy. Both Mrs. Smith and these children are so busy that they are not conscious of the presence of visitors. The room is a partly finished one under the roof and makes a perfect work-shop.

In another room we find a class drawing and painting. Mrs. Enman is drawing Hebrew houses on the board. Several children have boxes of paint before them, and they are making pictures illustrating parts of Jesus' boyhood. One child is painting at a small easel on a large sheet of paper with a long brush and poster paint.

We step into the next room and find half a dozen children with Mrs. Blaisdell gathered around a large sandtable. They are representing the village of Nazareth with plasticene. There are the hills and the village walls and the houses; and this group is now modeling a caravan which is approaching the village gate.

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In the fifth room the atmosphere again is one of intense terest and hard work. Some of these children are making peep-shows" in cardboard boxes. Each child is repre- nting a scene in the early life of Jesus and has cut free- and from colored papers the forms and figures needed. ome children are making posters. Home scenes, schools the days of Jesus, and various other subjects are repre- nted. Mrs. Swanson is moving about, answering ques- ons and giving help when needed.

The children of our sixth group are sitting around a ble with pencils, crayons, paste, colored paper, et cetera, efore them. They are helping to make the book which lls what the third grade has been doing all year. The ther five groups pass material to this book-making group, nd they mount, label, and compile for the permanent ecord. They have some thirty finished pages before them ow and they are deciding what kind of cover they will ake for the entire volume. On some of the sheets are hotographs which have been taken of the various plays iven by the dramatic groups, of children at the easel and t the sandtable, of those giving puppet shows, and of thers making posters. Mrs. Symmes is guiding this group. he book must be a complete record, with all groups and ctivities represented in it.

"On what basis are the children put into one group ather than another?" visitors often ask; "Do they choose he group in which they want to work? Or are they ssigned? Do they work in the same group all year? And ow do you secure volunteer workers with sufficient spe- ialized skill to do these things well?"

The answers to these questions reveal the essence of our ew program. The children do not continue the same ctivity throughout the year; every child has the oppor- unity of entering into each of the six activities. The school ear is divided into six periods of six weeks each, exclusive f Thanksgiving, Christmas, and Easter. At the end of ach six weeks' period all the groups rotate to different ooms and different forms of activity. The leaders, how- ever, continue with their specialized work.

This suggests the answer to the last of the questions listed above. Each of these six leaders (all volunteers) has been chosen because of special interest and ability. People who will not respond to a general plea just "to teach" are far more likely to feel the challenge of an invitation to do a specific piece of work for which they are fitted and in which they are interested. For there is no great problem in secur- ing teachers, when (instead of being handed a quarterly, with instructions to "begin at lesson 17") they are asked to lead children in creative activity along the line of their own special interest.

This plan has an advantage from the viewpoint of the teacher, in that she is doing what she likes best to do. It has an advantage from the standpoint of the pupil, in that there is no danger of his becoming wearied with a constant repetition of the same type of activity.

The thirty minute period of creative activity is only half of the program. What happens the next half hour is equally important. The six groups then meet as a unit, coming together in the assembly room for worship, discus- sion, and so forth. As the group worships and talks to- gether the boyhood of Jesus is still the basic theme. In addition to worship the leader uses part of the time for story telling, presentation of background material, and in- formal discussion. A part of what the entire group of children do together is, therefore, somewhat like what is

usually done in the small class as the so-called "lesson period"; but this period also allows time for worship. It will be noted that the new plan involves this essential change; whereas formerly the worship was in a separate period, and not necessarily related to the rest of the work, worship is now a part of the group period in which subject-matter and discussion also have their place.

Obviously in a plan of this kind frequent leaders' conferences are necessary. These third-grade teachers have met regularly every six weeks, to plan in detail the next unit of work. At these conferences each one reports on what has been done and suggests possible projects and procedures for the next six weeks. These may be modified or changed after presentation to the children, but at least they insure a possible plan. This gives a correlation to the various elements in the program, and also tends to promote a group spirit and group unity on the part of the leaders which is always needed for success.

As we look back over our year's work we know that there has been real progress, that the church school has been more meaningful to these third-grade children, and that we have solved many of our problems. These are some of our impressions after a year of experimentation:

1. We have discovered a new interest and eagerness on the part of the pupils. This is because they are doing things; because they are creating; because their work is rooted in activity.

2. Making activity central is the right procedure, rather than giving the major part of the time to discussion.

3. The whole year's work has been a project and has had unity in the pupils' minds as well as in the minds of their leaders. Because the children are carrying through their own enterprises, their interest is sustained.

4. Changing activities every six weeks is an advantage. The time is long enough to complete a project, yet not long enough for it to become wearisome.

5. Service projects are more meaningful when they are undertaken as a related part of the total program.

6. Factual knowledge is essential as a part of the child's experience. Our approach has given motive for the gaining of such knowledge.

7. Conduct problems have been considered only as they have arisen in the group. Consideration of Christian living, therefore, has been real—not imaginary or forced.

8. The separation of the third grade from the younger ages has enabled us to meet the needs of that particular age.

9. It is easier to secure strong leaders when they are asked to do a specific piece of work in which they are interested.

10. Discipline has ceased to be a problem. It never is when pupils and leaders alike are genuinely interested.

Creative Aspects of "Re-Thinking Missions"

By R. E. Diffendorfer*

RE-THINKING MISSIONS is generally regarded in America, Europe, and throughout the missionary world as one of the most significant reports which has appeared in recent years as touching the Christian movement. As a first general attempt at an appraisal of foreign missions after one hundred years or more of endeavor, it must be reckoned with, regardless of whether we agree or disagree with its pre-suppositions and its recommendations.

Since the reasons for the Inquiry and the method by which it was carried on were discussed in the *International Journal* last month by Dr. Brown, we will take those facts for granted in this article and proceed to consider some of the more creative aspects of the report.

The most important factor which lends significance to *Re-Thinking Missions* is that it is quite as much an examination into and appraisal of the churches and the Christian movement in America as it is of their foreign mission work in Asia. Foreign missions is the projection of the home churches into the non-Christian world—a projection which carries with it all of our theological interpretations, denominational, creedal, and ritual differences; and the missionaries themselves are expressions of the Christian homes, churches, colleges, and theological training schools of America and other sending countries. In making that examination of the Christian enterprise as a whole, the report gives four first chapters to general principles. In these the laymen attempt to set down briefly, succinctly, and in non-theological and non-ecclesiastical terms what they feel foreign missions is aiming to do. These chapters, therefore, are worthy of prolonged study and discussion.

Just as the missionaries have carried to Asia all of the differences in thought and practice among the home churches, so the appraisers themselves, as they admit, had in their own group at least three contrasting views "in the interpretation of Christianity and therefore of Christian Missions," and confess that "with less of a gamut" the Commission "would have been by so much less representative of the membership of American churches."

The appraisers recognized that "these views are not mutually exclusive: no one statement is likely to exhaust the aim of a great enterprise." It is significant that, allowing for these differences in viewpoint, the members came to a unanimous acceptance of the following "underlying agreements":

"Christianity believes in the real presence of God in personal life and teaches that the highest privilege of religion is a direct experience of companionship with God and union with his will."

"Christianity refers its conception of God, of man, and of religion to the teachings and life of Jesus."

"To many Christians, the life of religion becomes a life of actual fellowship with Jesus conceived as a living spirit, the Christ: and through union with him they are united with one another in the church, the body of his followers."

From this point on differences may arise, all who experience this fellowship going as far as they like in erecting for themselves their own peculiar theological interpretations and systems of doctrine.

One of the most constructive statements which the appraisers have given us is what they have said about God, "the unseen spirit within and beyond those visible things, the most real of all realities, the most momentous for human concern." It is not only that God is considered as "not far off," that he is also "One," that he is a "self, and not an impersonal principle of the moral order," but that he is the higher principle of "personal love," and that "Christianity believes in the real presence of God in personal life." When one realizes the scepticism and atheism rampant today throughout the entire world, it is both heartening and reassuring that the laymen should put such a statement regarding God at the very center of their pre-suppositions. Then follows a no less dynamic sentence that Jesus gives us our conception of God "because he lived greatly through immediate union" with him.

The basis of evangelism and the place it occupies are of vital importance to the missionary movement. Without evangelism there is no foreign mission. One of the few paragraphs in which italics are used in *Re-Thinking Missions* is the one which lays the basis for all the emphasis the Christian movement desires to place upon personal evangelism and religious education. Throughout its history, foreign missions has laid great stress upon many forms of philanthropic endeavor. Its educational and medical work, its zeal in social and other reform movements touching physical life and economic conditions everywhere, made it necessary for the appraisers to evaluate them in the light of the main objective of the missionary movement. This they have done in Chapter IV. "All proposals for cure, through philanthropy alone, miss the point of central importance, namely, that there must be *first of all a new kind of person as the unit of society if there is to be a new social order.*" Many have asked, in view of this central place given to personal religion, why the report contains no chapter on evangelism. Chapter IV answers that question, for it regards all approach of whatever sort to meet human need—physical, intellectual, or spiritual—done in the name of Christ, *as evangelism.* This is a greater emphasis than that with which we have been so long accustomed: namely, to discuss "educational work," "medical work," "agricultural missions," "social reform," and then add a discussion on "evangelism."

The next creative factor in *Re-Thinking Missions* naturally follows. How can persons of widely different religious, social, economic, and racial backgrounds be brought into contact with the Christian's God through Christ? Heretofore, the stress has been upon the spoken

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word—the telling of the story. And how effective it has been when the conditions have been right for its reception! The appraisers, however, have gone to the heart of the whole matter when they state that the only effective dynamic of evangelism is that of disinterested or unrequited love—love revealed in a life of love and thus revealing a God who is Love. This seems to me to be the central emphasis of foreign missions, as hundreds of missionaries of the past and of the present day are testifying by their Christ-like living and service. The appraisers have in mind no shallow service—a sort of mild humanism—but a service rendered in the name of Christ, in sacrifice, even to the Cross where is revealed the love of God. Thus, the great issue running through *Re-Thinking Missions* is not a conflict between "fundamentalism" and "modernism," but between any conception of religion as dogma, creed, ritual, or ecclesiaticism and a religion which is life and of the Spirit, which "unites the love of God with the love of men." To Christians, God is personal love, "actively seeking" to win the human soul to a new relationship with himself and therewith to righteousness and peace. This is salvation and redemption from sin.

With this motive and method there follows a more constructive approach to the non-Christian religion by those who are carrying to them the Gospel message. It may be called the creative power of fulfillment or completeness—what Jesus had in mind when he said, "I came not to destroy but to fulfil." Just as in our approaches to win men to Christ here in America, especially when we think of those not of our faith, the only basis is that of appealing to and building up all the good there is in those whom we seek. So, also, love, disinterested and unrequited, is revealed to those of other religions so as not to destroy a shred of their self-respect or to imperil any phase of their personalities. In so far as we Christians can do this, we are revealing the uniqueness of our faith and laying foundations of our confidence in its ultimate triumph.

On the more practical side, *Re-Thinking Missions* emphasizes that, in the future, foreign missions must be carried on in many lands in the presence of and in cooperation with the younger churches which are the products of early foreign missions. It is not only a question of "devolution"—the passing over of tasks, responsibilities and authority to the younger Christians—but it is a recognition of the fact that, in many countries, the chief responsibility for the evangelism of their peoples belongs to the younger native Christians and their organized churches. Lest this new factor create the impression in the home churches that our missionary responsibility is about to be concluded in some countries, the Commission makes it clear that our service may be greatly expanded when once we have conceived our task and worked out the details of what is involved in cooperating with the younger churches. When this is understood by us as an opportunity to answer the Great Commission and to express our own deep, missionary passion and conviction, as much as our former zeal, then we will have reached up into that phase of foreign missions which is now immediately before us and which is going to call for large and statesman-like efforts. This situation is one which the early pioneers, missionary leaders, and statesmen at home and abroad never had to face. It grows out of our success and we should all be thankful for it.

Another and equally dynamic factor is the vision which *Re-Thinking Missions* gives us of a new missionary personnel. Along with thousands of others, there were no paragraphs of the report read by myself with a feeling more akin to resentment than the appraisal of the present missionary personnel. This feeling, however, tended to dissipate when I realized that any appraisal of a similar group of religious workers here at home would have, without doubt, brought a more disquieting classification. Whether or not the appraisers were correct is not so important. What they have attempted to point out is that the new conditions in the world today, especially the taking over, by governments and other private agencies, of many of the functions which were once the peculiar activities of foreign missions and the presence of the younger churches with their well-trained leaders, demand that, in the future, we seek for, qualify, prepare, and send forth missionaries to fit into these new situations. These missionaries will be different. I, for one, believe they cannot be better, either in quality or in motive or in actual results of their endeavors, but they will be different and chosen for different tasks and sent forth with a different approach than those in the past.

The last, and possibly the most inspiring, constructive suggestion in this report is the new power and effectiveness which may come from a more united approach to the vast and almost bewildering opportunity presented to the Christian movement today throughout the world. It is not only a saving in money and personnel which may be made effective by the more cooperative effort; it will be a revelation of a unity in the spirit which will present a forceful and united impact upon the non-Christian world. The practical proposals of the appraisers for a joint administrative agency here at home to plan and direct the future operations of foreign missions may seem idealistic to some, and impossible to others because of doctrinal or theological differences, but the fact remains that there is involved in their proposal the requirement on the part of the sending churches to discover what are the essential and fundamental aspects of the Christian religion, unite on them, and go forward together for another glorious hundred years of missionary endeavor.

The Workers' Conference

SUGGESTED THEME: *What Is Our School Accomplishing, Especially in the Use of the Bible?*

1. DEVOTIONS: Built around the long editorial, "The Bible in Life."

2. OUR SCHOOL AND THE BIBLE: Presentation of reviews on articles by Lankard and Munro. *Questions:* Do we aim at Bible knowledge, at Christian character, at a use of the experience of the pupil, at any old thing or nothing at all? What are we doing toward planning our curriculum for next year?

3. OUR SPRING AND SUMMER PLANS: The articles by Longenecker, Nelson, and Cross should be reviewed and studied. Mother and Daughter Week, Mother's Day, and summer camps will come into the picture at this point. (See Mother and Daughter Week supplies listed in the last issue. What about leadership schools and camps? See page 24.)

4. OUR PLANS FOR NEXT YEAR: The articles by McDonald, Lobingier, Vieth, and Baxter will provide abundant food for thought at this point. (A club subscription to the *International Journal* would be a good investment.)

A New Method with an Old Purpose

By Paul H. Vieth*

THE "set" presentation—speech, address, or sermon—has for some time been frowned upon as an educational device. While it is granted that there may be situations in which the lecture approach is desirable, in the main it is held that good education demands more participation and interest on the part of the group than such presentation is likely to elicit. Discussion groups and forums have been recommended as the solution.

But a discussion is often barren. Sometimes the entire group is stricken with dumbness, and though the leader casts out his net on all sides of his subject, he draws it in empty. Almost certainly there are some members in any group who remain as silent in a discussion as they would in a lecture. Sometimes this silence is resentful and breaks into complaint immediately at the close of the meeting, if some members have undertaken to "say too much."

A forum usually consists of the presentation of a subject by a speaker, followed by questions and discussion from the floor. Usually the speaker will present his own viewpoint on debatable questions, and the emergence of conflicting viewpoints will depend on the presence in the audience of persons able and willing to take issue with the speaker.

To produce genuine cooperative thinking in larger groups, a new method has been developed which is said to have the elements of strength of each of the above, and to avoid some of their weaknesses. It still awaits a distinctive name. In two churches it has been called "The Socratic Sermon." At another place it is called "The U-Group Discussion Method" (from the formation in which the leaders are arranged). Describing the method as used in the public education field, S. A. Courtis calls it "the panel method of group discussion," and also "the jury-panel method."[1] He credits Professor H. A. Overstreet of the College of the City of New York with originating the idea.

The essentials of this method are: a subject of popular interest is chosen for consideration of a group; a "panel" is selected which will carry on a conversation about the subject in the hearing of the whole group; a chairman of the panel guides the conversation so as to keep it in fruitful channels, receives questions and comments from the floor at the appropriate time, and may summarize the discussion from time to time; the whole group is invited to participate in a general discussion at the conclusion of the conversation. The panel may be chosen from the group or from outside experts, or both. In it should be persons who are really competent in the subject to be considered. Preparation of the panel should go to the point where they will all understand the plan of procedure, but not to the point where the conversation becomes a performance.

The high interest which has developed in meetings conducted by this method can be explained partly by its novelty, but not entirely. There is an air of expectancy and keen interest in the congregation which far exceeds that given to a formal lecture. Responses from the floor have shown some results in good hard thinking. They have marked a step away from passive receptivity on the part of the group, for the group actively, though vicariously, follows the thought as it is voiced now by one and now by another of the panel members. It re-emphasizes the fact that on most great issues no easy conclusions are possible—in fact, that each thinking person must hammer out conclusions on the anvil of his own reason if he is to have any conclusion worth having.

Examples will help to show concretely how this method works. The following are drawn from the author's experience as chairman, panel member, or as one in the congregation.

New Britain, Connecticut

The South Church, Congregational, in New Britain holds a vesper service at five o'clock on Sunday afternoon. During the early part of 1933 the method described above was used in discussing topics of current interest. The response was immediate and somewhat overwhelming. The church seats some five hundred people, and it was not unusual to have not only all the seats filled, but all the standing room taken. About four-thirty people were seen coming to the church in large numbers in order to secure a good seat for the service at five o'clock.

The accompanying cut shows the arrangement for the dialogue at this church. An amplifier was provided in the center of the discussion group by means of which the voices of the participants could be carried to all parts of the

Vesper Service

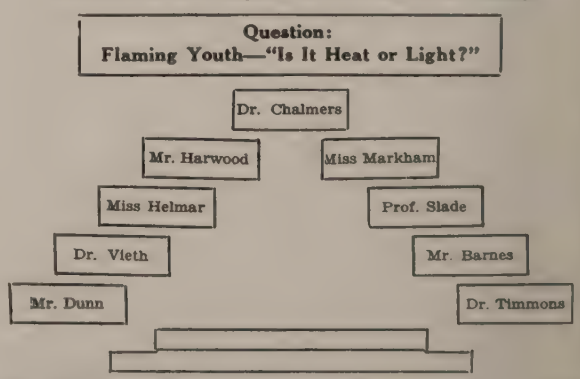
Five o'clock P. M.

THE SOCRATIC SERMON

Organ Numbers— ..... Mr. Beebe
(a) Serenade Widor
(b) Largo (New World Symphony) Dvorak
An Evening Hymn—"True Hearted, Whole-Hearted" 305
The Prayer—(The Congregation Standing) By the Minister
The Offertory—Adagietto Bizet

THE CIRCLE OF CONVERSATION

The Names of the Participants and the Order of Their Seating



The Closing Hymn—"Rejoice, Ye Pure in Heart" 465
The Benediction.

*Associate Professor of Religious Education and Director of Field Work, The Divinity School, Yale University.

[1] Courtis, S. A., "Cooperation in Thinking," *Progressive Education*, February, 1933.

church. Following fifty minutes of conversation by the members of the circle, twenty minutes were allowed for questions and discussion from the floor. The response to this was very gratifying, indicating that some genuine thinking had been stimulated.

The following topics which were used by the South Church give some indication of the type of discussion which was carried on: "Is Technocracy the Way Out?" "Should the War Debts be Cancelled?" "What has Law to do with Morals?" "Is it Heat or Light?"—(Flaming Youth). "Are the Gates of Hell Prevailing?"—(The Church).

The members of the discussion group were drawn partly from the membership of the church and partly from the New Britain community, and in a few cases from outside of New Britain.

Plymouth Congregational Church, New Haven, Connecticut

This church conducts each year a School in Christian Living held in the evenings during the Lenten season. A church supper is served, and following the supper all come to the auditorium for an hour. In former years this hour has been used for worship and lecture. This year the discussion group method was instituted. The topics used were as follows: "How Can We Hasten World Recovery?" "Can Personal Values Survive in a Machine Age?" "What Does New Haven Need Most?" "What Hope Is There for the Family?" "How Can We Be Christian Today?"

The arrangement in this church is very much like that in South Church described above. Following this hour a series of classes on various subjects is held. The period of one hour is probably too short for the best results out of this procedure. An additional thirty minutes would be very desirable. The leaders of the church are, however, enthusiastic about the response which has been created from this undertaking, and feel that a very effective project in Christian education is being carried out.

Workers' Conference, Washington, Connecticut

The writer was asked to address a workers' conference in the Congregational Church at Washington. He suggested to the pastor and superintendent that instead of making an address a group conversation be held. This was agreed upon, and we accordingly arranged for four of the writer's students to share in the conversation.

The conversation actually began at the dinner table. Arrangement was made for each of the five members of the conversational group to sit at a separate table in order to get acquainted with the members of the working staff of this school. Following the supper the workers were arranged informally around the sides of the room, and the conversational group was arranged around a table at one end of the room.

Since no specific subject had been decided upon for this group they agreed that they would attempt to cover certain major problems in church school work. The chairman made a brief introductory statement and then asked a question which lead into a discussion of the purpose of church school work. This very naturally led to such other problems as curriculum making, getting acquainted with pupils, religion in the home, prayer, the interpretation of the Bible. After the group had carried the conversation for about thirty minutes members of the workers' conference began to chime in with questions and suggestions, and before anybody realized it the whole group had been converted into a conversational party, with major participation continuing to be taken by the immediate discussion group. The interest ran high throughout the conversation. We were amazed to find that when we finally broke up the discussion had actually been carried on almost two hours. It is difficult to estimate the results of such a meeting, but by all indications it was more effective than an address by the chairman would have been. The participants agreed, however, that the brief summary made by the chairman at the close of the conversation was essential to the success of the undertaking.

* * *

No conclusions can be added to this article because the writer is unable to generalize on his brief experience. Certainly this new method is not a panacea for all teaching ills. It will not permanently replace the address or the general class discussion, but, used with discretion, it may serve as an effective tool in many situations.

In the article cited above Professor Courtis indicates that the method could be used effectively with children. He does not state, however, how old children must be for it. It is also not clear how large a class should be in order to make this method more effective than a general conversation participated in by the entire class—what we usually call "discussion." Some of those who read this article may have an opportunity to experiment with this aspect of the method, particularly in forums for young people. Reports on any experience with this method, whether successful or otherwise, will be appreciated.

Former Editor of Journal Receives New Appointment

DR. WILLIAM EDWARD RAFFETY, former editor of the *International Journal*, has recently been made president of the University of Redlands, Redlands, California. He succeeds Dr. Victor Leroy Duke whose sudden death occurred on March 3.

Dr. Raffety has long been well known in religious fields. For eight years he was editor-in-chief of the American Baptist Publication Society; he became editor of the *International Journal* when it was founded in 1924; and in 1927 he resigned to become professor of religious education in the University of Redlands which position he has held until the present time.

Dr. Raffety is the author of many books in the field of religious education which have been widely used. He has made three extensive tours of Europe and the Near East in the interest of religious work. He has taken to his Redlands professorship varied experience, wide training, and deep devotion to the cause in which he has invested his life.

His appointment has been heartily received by officials, faculty, and students of the university who look forward to constructive advance for the institution under his leadership. His friends in the International Council office and readers of the *International Journal* would express their joy at this honor which has been conferred upon him and wish him all success in his new place of opportunity for continued service in the field of Christian education.

How a Community Came to Have a Church

A Story of Beginnings in the Open Country

By Edna M. Baxter*

IN the days of over-churched communities it may seem strange to find one without any active organization and the people too far distant from any adjoining town to develop the practice of church attendance. Yet in the prosperous dairy community of M——— the only religious activity was a church school class of ten children taught by one faithful teacher.

On a cold wintry day the newly appointed regional director of religious education and a clergyman from the next town, who had been appointed to minister to the residents of M——— in whatever way his services were required, visited the one teacher of religion in the community. The freezing cold day of the visit seemed to register the equally low religious temperature in the region.

There was a church building whose white spire recalled the time when a previous generation had gathered within to worship God. The solitary church school teacher reiterated to her visitors the religious state of this potentially Protestant community. The only members remaining on the old church book were three aged ladies past seventy, all of whom had been invalids for some years. Within the area were six hundred people, none of whom were church members or attended any church with the exception of this one mother who was teaching a little group of children, including her own, on Sunday. For this devoted service she received but slight gratitude and plenty of scorn.

In the absence of a church center there had been built a community hall of simple design where members of a community club held occasional dances. This gave to the members a little social life, but there remained a considerable population without any social opportunity. For young people above grammar school there were no organizations and consequently no activities. A very few went to high school in the neighboring town.

The community tended to be progressive in matters of dairy farming and some of the farmers cooperated in county farm movements and attended county farm meetings. For the women there were no organized activities apart from the small community club. About ten children attended the little church school class, yet there were at least seventy-five children and youth in the whole area, and most of these were growing up with little or no religious training.

When the regional director returned from her wintry ride, it was necessary to face several problems. One of the greatest of these had to do with adult education. Whatever changes were to be wrought, either for children or adults, must be made through the understanding and cooperation of the leaders of the region, especially those in the community club. On the surface it appeared that many of these were sceptical about religion. At least they had been living without the services of the church during a generous portion of their lives. How could their children be provided with a more adequate program of religious education unless more parents were concerned and more adults became leaders and teachers? Obviously, the problem was largely one of adult education and no permanent program of religious or social education seemed possible without the intelligent cooperation of this group. How could such adults be reached? Formal classes were entirely out of order. What other means of adult education could be used if the time-honored formal class was ruled out?

Because Mrs. J. was a much respected farmer's wife and a mother and already had a little class for religious education, she was the first one to be consulted on the director's second visit. Possibilities for the community were faced as the director presented glimpses of work done in other places. Though Mrs. J. felt that the situation was practically hopeless, still she said, "Will you come back and talk to some of the mothers if I can get them to meet in my home?"

A few weeks later a group of fifteen mothers came to spend the afternoon at the pleasant farm home of Mrs. J. and to meet the regional director of religious education. The friendly and informal atmosphere offered an effective means of introduction to the director. After a simple presentation of the significance of religious education for children and youth and a description of some of the plans that were developing in other communities, the mothers began asking questions. Soon they discovered that the director was ready to help them in varied problems of child welfare.

This meeting led to several other mothers' meetings at which time various questions asked by the mothers were discussed. The problems were as varied as: literature for children, sex hygiene, discipline and obedience, play, and the religious ideas of children. At some of the meetings games were played, stories told, materials exhibited, and

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books loaned for reading. The director tried to use opportunities and situations as they presented themselves, but avoided forming any set organizations or arbitrarily building any programs.

Simultaneously with group meetings, many interviews were held with individual parents and leaders in their homes. They became acquainted with the director and gradually expressed their opinions about community conditions.

Finally the time seemed opportune for a community family night. The community club willingly offered its house for the event. As many people as possible were enlisted to work on different committees until the whole community seemed to be at work. On the night of the event a long line of cars filled the road before the Community House, and the people were cordially received into an artistically decorated hall. One hundred and fifty parents and children sat down to a well served meal. Then followed a program, presided over by local people. A speaker from a nearby city gave an excellent address suited to the needs of the assembled families. The event was proclaimed one of the most delightful occasions ever held, and the interest on the part of many people was contagious.

Summer offered an opportunity for the children. There were long vacations and no supervised activities or organizations. The idea of a vacation church school was presented to the parents at one of the family night gatherings. Such a school had never been heard of before but was heartily approved by a few parents who constituted a committee to give the matter consideration. The director met with these interested parents in one of the farm homes and presented the possibilities in detail. This led to a thorough canvass of the entire community to discover the names and ages of the children and youth within the region and the attitudes of the parents regarding such a summer school program. Fifty children were enrolled for the school through this home canvass. At the same time a list was made of families who would agree to provide meals or rooms to accommodate two "itinerant" teachers.

The regional director had enlisted the services and interest of two college students, and had specially prepared them for vacation school teaching, as well as the necessary adult education involved in the course of their itinerary of living in the homes of the community. These splendid young women represented a broader social as well as educational and religious world, consequently their contacts with youth and adults in the homes were productive of many excellent results. They brought vision of a richer life for some youth and demonstrated a wholesome religion. Table talk was often a fruitful means of developing interest in more adequate religious education. Naturally the success of such informal teaching depended upon the personalities and the understanding of the "itinerant" teachers.

At the close of the school, an evening was set apart for the whole community to attend a program and exhibit of the children's work. On this occasion great care was taken to interpret the educational implications of the whole program to the adults in attendance.

The vacation church school served a third purpose in adult education. A few local people who gave promise of becoming leaders and teachers were made assistant teachers. They attended most of the teachers' conferences and did some reading for their particular tasks. The vacation school became a laboratory school for practice teaching and aroused much enthusiasm among those who participated.

After the summer program was over, the next step seemed to be the development of a more adequate church school on Sundays. A permanent religious education committee grew out of the vacation school committee and led to the organization of several classes for Sunday teaching.

During the summer, the young people above grammar school age had been brought together for social activities and particularly for camping. A capable and much respected farmer became their adviser and successfully developed a group consciousness. When the church school opened in the autumn, this group of youth decided to meet at the same time for the discussion of problems of interest to them, and the minister who had been appointed to this area became their teacher.

In order to prepare leaders to teach, the regional director met the educational committee, all the teachers, interested parents, and the minister once a month in some farm home. The larger part of an afternoon was devoted to the discussions. The topics grew out of local needs and interests but no textbook courses were used. Gradually, however, people began to require books for reading and a small educational library was formed.

Space forbids a detailed account of the magnificent achievements resulting from these conferences. The mention of a few may indicate their type. The best available curriculum was used in the church school. A sincere effort was made to use such literature and resources as were required by the interests and needs of the people taught. A study of worship and worship materials preceded the building of worship programs. Much attention was given to problems growing out of actual teaching situations. The leaders and teachers began to grow in their understanding of youth as well as in their knowledge of the Bible, church history, and social conditions.

From time to time an all community family night offered an excellent opportunity for further understanding of religious education. Units of work sometimes lent themselves to exhibits and to the presentation of programs. Often some trained educator tied the experiences together in an address and gave further impetus to the educational program in this community.

The work with parents through speakers, special meetings, community events, workers' conferences, summer schools, and the Sunday church school continued with marked success for three years. It was apparent that the whole community was becoming interested in religious education, yet no church preaching services had been organized. An adult group began coming to the church school for discussions on religious and current social problems. One year this was led by the minister.

The climax of all the endeavor came at one of the monthly leaders' meetings. Already it has been noted that a few parents came to this conference. One day while planning for the summer vacation school, one of the mothers said, "My husband and I are beginning to feel that we are not giving our children a fair chance in the church. None of us belong to any church and we have no organization in our community. We have decided to join this church provided some other families will do the same." This declaration was electrical in its effect. Others present agreed with the sentiment of the speaker. Finally it was decided that all who were present would canvass the situation in the community and report at the following meeting.

The next conference was a memorable one. Enthusiasm

(Continued on page 23)

Wiese Studios

LIFE

A Ritual in Rhythm

An experimental worship service developed through the correlation of music, poetry and descriptive action

By

NANCY LONGENECKER*

USING descriptive action, pantomime, gesture, and rhythmic movement is not a new experiment in worship form. In fact, it is the most primitive of religious expressions. "When it is remembered that ritual dancing was the matrix out of which the drama sprung, and further that the drama in its inception (as still today in India) was an affair of religion and was acted in, or in connection with, the temples, it becomes easier to understand how all the mass of ceremonial sacrifices, expiations, . . . sun and nature festivals, . . . eucharistic communions and celebrations, . . . together with all the emotions, the desires, the fears, and the wonderment which they represented—have practically sprung from the same root: a root deep and necessary in the psychology of Man."† Today we have swung far away from the use of rhythm in worship, either because of our predjudice against the dance or more probably because of our utter limitations in bodily expression.

The child's natural expression is rhythmic and entirely self-consciousless until we have burdened him with inhibitions. His body should be made sacred by its very possibility of beautiful movement. There is surely no reason why we ought not become as articulate in movement as in speech. How universal the language would be, how silent and meditative. Freedom and exultation, strength and poise, submission and supplication, may be more vividly portrayed by descriptive action than by any other single medium. If music, given in the same mood, is correlated with the action, we have an intensely emotionalized form which lifts the individual up and beyond concrete and definite ideas into the abstract and universal.

Feeling that possibilities lay in a program of worship based on this idea, a group of students planned the service described here. There was a need for unity, coherence, clearness, and climax to the form. It must have enough repetition to make the point of the service clear to the audience. The rhythm should be set in such a way that its meaning would be obvious and that it would interpret the poetry clearly. Three elements were chosen for the correlation: music, poetry, and descriptive action. One student was chosen to read, one to offer the music, and one to act; other students managed the curtain, the properties, and the lights. "The Sacraments" of John Oxenham suggested the poetry, but they were not entirely adequate, so others were written. It was decided to interpret Life, Earth and Bread (which infers toil), Love, and Death. These great elements were basic enough to demand the highest within us.

Music appropriate for the mood and action served as a prelude, interrelated passages, and background, thus emotionalizing the entire service and holding it together as a great cord upon which the other two elements were strung. When the sacrament of Earth and Bread was interpreted, the music faded into the sound of the Chinese tom-tom beaten in regular rhythm throughout the entire action. Variety and a much truer interpretation of the monotony of toil were secured by this sound design rather than by music.

Black was used for a background against which a long purple drape was hung at left center. Two steps placed parallel to the audience reached across the entire playing space. These steps were lighted by floodlights from either side. Colors symbolic of the mood were thrown upon the Interpreter who was dressed in a voluminous robe, made of unbleached muslin dyed in shades of purple, which was of sufficient length to reach the floor when the figure stood on the second step. The Reader was dressed in a black

Wiese Studios

WORK

*Director of Fine Arts in Religion, Chicago Training School, Chicago, Illinois.

†Edward Carpenter, *Pagan and Christian Creeds*, p. 172. London: George Allen and Unwin Ltd., 1920.

estment. These two were the only characters visible during the service.

Each sacrament had its symbolic and pictorial movement enacted in the mood of the poetry. (The accompanying illustrations show only one pose; but poses were not held, there was continued rhythmic action.) The sacrament of Life was described, broadly speaking, by the figure lying prostrate and then by suggestive movements of growth, pain, breathing, until he rose to full height upon the upper step. There he portrayed a gradual consciousness of power which was climaxed by an exalted gesture of high uplifted hands when the entire figure was flooded with a radiant light. The Sacrament of Earth and Bread was developed on the lower step with elemental movements of burden, toil, and labor, then the composition became more vigorous with the display of arms and legs, taut muscles, and masterful gestures. The pattern for the Sacrament of Love was lyrical, interspersed with momentary postures of supplication and devotion. Death was described by the use of a great, dark cloth with which the Interpreter shrouded his head, then throwing it off he caught a long, white, transparent cloth symbolic of Immortality. The action closed as the Interpreter, in a flooded light, lifted his face upward.

In order that the worshipful attitude might be brought directly after each Sacrament, a period of meditation was introduced by the Reader.

The ritual was set up with a Prologue and a certain repeated form—poetry, action, and meditation, with a background of music throughout. A chime set the action at its beginning and end.

Wiese Studios

LOVE

MUSIC

PROLOGUE:

Somewhere within you lies a sense of height and depth,
Sound, color, form, motion, and time
That links you to all that has gone before
And all that shall endless be.
The rhythm of your lives expresses
The rhythm of eternity.
The miracle of Life—
An earthy body, bread to eat,
Toil midst pain—monotony.
Love new created flame
Bound not by Death's great hand
Which opens wide the door to Immortality.
God's first law is rhythmic span
Bearing in strength all life,
Beating in measured tread
The fabric of Man's Destiny.
Then with closed eyes of heart and mind
Seek retreat within that inner self
That throbs in harmony with
God and Man.
There thankful be
For Life, and Earth,
Bread, Love, and
Death!

MUSIC

THE SACRAMENT OF LIFE:

Poetry
Action
Meditation:

We lift our hearts unto thee, O God, with thankfulness for the Sacrament of Life.

THE SACRAMENT OF EARTH AND BREAD:

Poetry
Action
Meditation:

We lift our hearts unto thee, O God, with thankfulness for the Sacrament of Earth and Bread.

THE SACRAMENT OF LOVE:

Poetry
Action
Meditation:

We lift our hearts unto thee, O God, with thankfulness for the Sacrament of Love.

THE SACRAMENT OF DEATH:

Poetry
Action
Meditation:

We lift our hearts unto thee, O God, with thankfulness for the Sacrament of Death.

BENEDICTION:

For I am persuaded
That neither Death nor Life,
Nor Angels,
Nor principalities nor powers,
Nor things present nor things to come,
Nor height nor depth,
Nor any other creature,
Shall be able to separate us
From the Love of God,
Which is in Christ Jesus
Our Lord.

The poetry for the Sacraments of Life and Love may be found in John Oxenham's *Sacraments* and the Sacrament of Death is taken from the poem "The Shadow" found in his book, *Bees in Amber*. Both books are published by the Pilgrim Press. The poetry for the Sacrament of Earth and Bread is taken from the poetry of the pageant, "Release," by Longenecker and Fisher, published by the Student Volunteer Movement, New York City.

Wiese Studios

DEATH

As usual, the thrill of creating something new and different attended this enterprise. Every person who had a share in it was deeply interested in making the service full of the spiritual quality which was evident in the final performance.

How a Community Came to Have a Church

(Continued from page 21)

ran high. The response had been beyond all expectations. Fifteen families had agreed to join the local church.

The vacation church school of the summer gave considerable attention to units dealing with the church and its purpose as well as to other relevant questions of religion. The culmination of the children's work came on a Sunday morning early in July. On this occasion the children presented in the church building a dramatic service of worship to the assembled community and in the presence of several visiting ministers and church leaders. Then there followed a baptismal service. On this day forty-five children and adults were baptized and fifty-seven children and adults joined the little church and added their names to the list of the three elderly ladies. It was a day to be long remembered. There had been no evangelistic campaign, but sanely and sincerely this group of people, of their own accord, had decided to form a church in their midst in order to carry on more effectively necessary religious and social activities. As they ate their dinner together on the church lawn and tarried to rejoice in their new found fellowship, someone was heard to remark, "Truly our children have led us to this great decision."

To win the support of a whole community to an educational policy, and to enlist its cooperation, clearly demonstrates the possibilities in adult education. Yet this adult education was not carried out along the lines usually associated with the education of adults. It took no one set organizational form, there were no textbook courses, and there were no stereotyped Bible classes. Neither was there an evangelistic campaign with its usual sensational preaching. The formation of a more active church organization seemed to offer the means of continuing growth in the social and religious life of the whole community.

International Leadership Schools

THE International Council Leadership Schools are planned to give practical help to pastors, directors of religious education, leadership training deans and instructors, local church leaders, parents, county and city council leaders, denominational field men, and other specialists in religious education.

Here is a program with a leadership that can hardly be surpassed. Look over the courses and the leadership of the school closest to you and then register. Urge some of your leaders to attend with you.

Geneva Glen, Colorado

August 7 - 13

FORREST L. KNAPP, Chicago, Ill. Director of Leadership Training and Church School Administration, International Council of Religious Education. *(Dean)*
Conference on Leadership Training (for pastors and directors)

AGNES L. ADAMS, Evanston, Ill. Instructor, National College of Education.
Primary Materials and Methods
Junior Materials and Methods

F. C. EISELEN, Chicago, Ill. Corresponding Secretary, Board of Education, Methodist Episcopal Church.
Conference on Improving the Religious Quality of Our Work (for pastors and directors)
The Use of the Bible in Religious Education

FRANK I. FINCH, Grand Island, Neb. Director, Nebraska Annual Conference, Methodist Episcopal Church.
The Principles of Teaching

HAROLD M. GILMORE, Denver, Colo. General Secretary, Colorado Council of Religious Education.
Councils of Religious Education

MRS. HAROLD M. GILMORE, Denver, Colo. Teacher, Lamont School of Music and Expression.
Dramatization and Pageantry

BERNARD JOY, Denver, Colo. Specialist in Recreational Leadership.
Recreational Leadership

ELSIE MILLER, Wichita, Kan. Secretary, Federation of Churches.
Adolescent Materials and Methods

MYRON C. SETTLE, Topeka, Kan. General Secretary, Kansas Council of Religious Education.
Assist in Councils of Religious Education
Conference on Vacation Work

MRS. MYRON C. SETTLE, Topeka, Kan.
Training in Worship and the Devotional Life

JOHN C. WHITE, Lincoln, Neb. General Secretary and Director of Leadership Training, Nebraska Council of Christian Education.
The Message and Program of the Christian Religion
The Old Testament

Lake Geneva, Wisconsin

This school for this year is divided into two conferences of one week each. Both conferences will include courses for all workers in churches, councils, and leadership schools, but the first week is primarily for workers in councils of religious education, and the second week for all workers in the field of religious education.

July 24 - 29

CONFERENCE FOR COUNCIL LEADERS

E. W. HALPENNY, Lansing, Mich. General Superintendent, Michigan Council of Religious Education. *(Dean)*
Assist in Councils and Their Work
Lectures on the History of Council Work

H. W. BECKER, Kirkwood, Mo. General Secretary, Missouri Sunday School Council of Religious Education.
Assist in Councils and Their Work
Superintendent of Adult Work
The Principles of Teaching

ROY A. BURKHART, Chicago, Ill. Director of Summer Schools and Camps, International Council of Religious Education.
Conference on Personal Counseling

WALTER HUTTON, Des Moines, Iowa. General Secretary, Iowa State Council of Christian Education.
Presidents and Secretaries
Church School Administration

MARY ALICE JONES, Chicago, Ill. Director of Children's Work and Radio Education, International Council of Religious Education.
Junior Materials and Methods

EARL MORGAN, Decatur, Ill. Field Staff, Board of Christian Education, Presbyterian Church in the U. S. A.
The New Testament

HARRY C. MUNRO, Chicago, Ill. Director of Field Administration and Adult Work, International Council of Religious Education.
Councils and Their Work
The Administration of Leadership Training.

ETHEL L. SMITHER, Cincinnati, Ohio. Associate Editor, Children's Publications, Board of Education, Methodist Episcopal Church.
Primary Materials and Methods

HAYDEN L. STRIGHT, St. Paul, Minn. General Secretary, Minnesota Council of Religious Education.
Assist in Councils and Their Work
Superintendent of Young People's Work
Adolescent Materials and Methods

FRANK F. TRAVIS, Beatrice, Neb. Pastor, Centenary Methodist Episcopal Church.
Training in Worship and the Devotional Life

JAMES VERBURG, Columbus, Ohio. Field Staff, Board of Education, Presbyterian Church, U. S. A.
The Message and Program of the Christian Religion

NELLIE C. YOUNG, Indianapolis, Ind. Director of Work for Children, Indiana Council of Religious Education.
Superintendent of Children's Work

July 30 - August 4

CONFERENCE FOR WORKERS IN RELIGIOUS EDUCATION

ROY A. BURKHART, Chicago, Ill. Director of Summer Schools and Camps, International Council of Religious Education. *(Dean)*
Adolescent Department Administration
Assist in Special Conferences

MARY ALICE JONES, Chicago, Ill. Director of Children's Work and Radio Education, International Council of Religious Education.
Junior Department Administration
Assist in Special Conferences

EARL MORGAN, Decatur, Ill. Field Staff, Board of Christian Education, Presbyterian Church in the U. S. A.
Assist in Special Conferences
The New Testament

HARRY C. MUNRO, Chicago, Ill. Director of Field Administration and Adult Work, International Council of Religious Education.
The Administration of Leadership Training
Special Conferences for Pastors and Parents

ETHEL L. SMITHER, Cincinnati, Ohio. Associate Editor, Children's Publications, Board of Education, Methodist Episcopal Church.
Primary Department Administration
Assist in Special Conferences

HAYDEN L. STRIGHT, St. Paul, Minn. General Secretary, Minnesota Council of Religious Education.
Special Conferences
Church School Administration

FRANK F. TRAVIS, Beatrice, Neb. Pastor, Centenary Methodist Episcopal Church.
Assist in Special Conferences

JAMES VERBURG, Columbus, Ohio. Field Staff, Board of Education, Presbyterian Church in the U. S. A.
Dramatization and Pageantry

PAUL S. WRIGHT, Minneapolis, Minn. Pastor, Bethlehem Presbyterian Church.
Assist in Special Conferences
The Old Testament
Hillside Talks

(Continued on page 40)

Prayer at the Feet of Mountains

By GRACE NOLL CROWELL

MAKER of Mountains, Creator of their beauty and their might,
I lift my small and human heart to thee,
Fill it, I pray, with something of their might;
Their steadfastness; their high serenity.
Sweep it with canyon winds and wash it clean
With clear cold water from the eternal snow.
Let these bright torrents purge me—let all mean
Desires and passions leave me—let me go
Back to the lowlands, back to the crowded days,
Poised and sustained and ready for my part.
Let me go back, schooled in the mountains' ways,
Bearing their old wise secrets in my heart.

Mother's Day in the Beginners' Department

By Edith Riland Cross

IN our church it has been the custom for years to have the beginner's department take part in all of the special programs which the church school has had. The teachers of the department—wishing to cooperate—were always glad to do their part, and felt that it was a fine thing to see all of the departments of the Sunday school together, but they could not help asking "what effect does this have on our beginners?"

This school was fortunate in having almost ideal conditions for the beginners. Their department had the entire first floor of the church house, and a very homelike atmosphere pervaded the entire place. And yet, the day of each special program, we took the children into a very different environment with a veritable sea of faces before them, and expected them to do their best. They never sang well for they were all either stage-struck, or too much interested in what was going on about them. We have always felt chagrined over a "Spring Awakening" program we once gave which was lovely to look at from the adult point of view, but which we realize now, the children were not happy in doing. One little boy refused to come to Sunday school for weeks afterwards because he "didn't want to be a rose"!

If these four- and five-year-olds are to attend such a service they should have a part in the program, but how much better it would be to have them each carry a flower to fill large baskets which formed part of the decoration, and then sit in their own section and enjoy the rest of the program, than to superimpose exercises upon them to please the fond parents in attendance.

This year, we have decided upon a more meaningful type of program. Instead of putting on a program in a new environment to which they are not accustomed, we are inviting the parents to come to a Mother's Day program in the beginner's own department at the church house.

The children will be anxious to have a part in making their rooms attractive beforehand. Then we will sing the songs they choose and love—whether they be Easter songs, Christmas hymns, or incidental songs. Our worship will be just as it is each Sunday morning. The anticipation of this visiting day (as it really is this rather than a set program), will be enjoyed for a month beforehand.

The children may decorate the invitations with gummed parquetry circles. They may also wish to make a gift for mother, to bring happiness to her on her day. So we will make a new darning ball out of clay, using a meat skewer for the handle. Even the youngest children will be able to mold a round clay ball and smooth it off nicely. The painting will be done easily another Sunday by dipping the ball by its meat skewer handle into a small bucket of paint and then touching up the tip of the handle—with the teachers in charge of said paint-bucket, of course.

All of the different activities of each Sunday morning will be carried on, but the children will feel so at home that they will be happier, and free from any fright or shyness. We feel certain that there will be true reverence in such a program, as well as the spirit of joy and happiness in doing for others.

What Are the Facts?

IN beginning this new column, the editors have in mind the following purposes:

To present to readers of the *Journal* factual materials on the current situation relating to the liquor problem in its various aspects including temperance education, control, and outlawry of the liquor traffic.

To present such information with the conviction that it is only as we discover and face all available facts that we will be likely to solve the problems of Christian education in relation to the liquor problem. Our slogan is *education*, not *propaganda!*

The Beer Bill

A factor of great interest in the liquor problem at the present time is the recent legalization of beer of 3.2 per cent alcoholic content by weight or 4 per cent alcoholic content by volume.

Beer of 3.2 per cent alcoholic content by weight is like many of the pre-prohibition beers. Bulletin No. 493 of the Department of Agriculture, 1917, contains a table of the alcoholic content of pre-prohibition commercial beer, which showed the average alcoholic content to be 3.45 per cent by weight. Much of it was 3.2 per cent by weight or less.

Is 3.2 Per Cent Beer Intoxicating?

What is intoxicating liquor? Dr. Harvey W. Wiley, food and drug expert, in his testimony at a New Jersey Legislative hearing March 1, 1920, answered this question as follows:

"An intoxicating liquor is one which when ingested into the stomach and absorbed into the blood creates a toxic effect (on any or all of the body organs and functions). That effect may be unnoticed by the subject or those who surround him or it may be of such a character as to render him at once evidently unbalanced in some way to those who might happen to observe him.... A given amount of alcohol affects all persons alike in that it produces a toxic effect. The degree of resistance (of individuals) to any given toxic substance of a definite amount varies almost as widely as individuals vary (in their personal characters)."*

Dr. Walter R. Miles, professor of psychology at Yale University, scientifically studied and measured at the Nutrition Laboratory of the Carnegie Institute at Boston the effect of beverages containing 2.75 per cent of alcohol by weight upon medical students of the average age of twenty-two or twenty-three. In his findings published in the work entitled, *Alcohol and Human Efficiency*, 1924, he declared:

"There is no longer room for doubt in reference to the toxic action of alcoholic beverages as weak as 2.75 per cent by weight." p. 275.

H. L. Hollingworth of Columbia University in controlled experiments used beer without alcoholic content and with an alcoholic content of 2.75 per cent by weight. His subjects were men twenty-one to thirty years of age, of various physical types. In his conclusions he states:

"In all of the mental and motor tests here used, the effect of alcohol is to reduce the score. The hand is made less steady, motor coordinations less accurate and rapid, rate of tapping is reduced, the processes of color naming, naming opposites, and adding are slowed down, and the rate of substitution learning is less rapid." From "The Influence of Alcohol," *Journal of Abnormal Psychology and Social Psychology*, 18:237, October-December, 1923.

In answer to the question, Is 2.75 per cent beer intoxicating? Dr. Wiley, referred to above, states:

"In my opinion I have no doubt of that fact. It may even, as I have seen in my own experience, produce the third state of intoxication, namely drunkenness."*

*Taken from Lamar T. Beman, *Selected Articles on Prohibition*, 1924, p. 312f.

A Church and a Summer Camp

By Edith R. Nelson*

FIRST the blade, then the ear, then the full corn in the ear" expresses the method of growth of the summer camp of the First Presbyterian Church, Pittsburgh, Pennsylvania. About twenty years ago when camping was in its infancy, a group of boys from the church, under the leadership of the assistant minister and the Sunday school secretary, blazed the trail for the first summer camp.

The following year the girls under the leadership of the girls' club secretary and the associate pastor of the church followed the trail. From that time until now, when camping is no longer an incident in the life of a boy and girl but almost a necessary factor for mental and physical development, the church has maintained a camp.

The activities in the institutional work of the church, of which the boys' and girls' work form a large part, are open from October till May. The summer camp is the connecting link in the club life. The camp site, situated in the mountains about fifty miles from the church and along a beautiful creek, is used by the boys of the church during the month of July and by the girls during the month of August.

The camp capacity is approximately one hundred. Three cottages and one mess hall, with porch and fireplace making it adapted to indoor entertainments and rainy day recreation, constitute the camp buildings. Equipment consists of tents, cots, and ticks filled with straw. Two cotton blankets are furnished each camper, the additional bedding is a part of the camper's personal equipment. Each tent is provided with a broom and rake with which to keep in order its own house and lot.

Any boy or girl from twelve to twenty-five years of age, connected in any way with the church either in church, Sunday school, or clubs is eligible for the camp. Groups meet at the church and are transported to the camp site by bus.

It is with the girls' camp that the writer is more familiar, although in all fundamental points the camps are the same, hence the following description of that program.

The camp is under the personal direction of the girls' club secretary and her assistant. Other members of the church staff who make up the organization of the camp are the nurse and dietitian.

The athletic director of the boys' club work is in camp as athletic director of the girls. A swimming instructor and life guard, chosen from the young women in our clubs, directs the aquatic end of the program.

Eight young women, college girls and teachers, active in club and church work, serve voluntarily in the capacity of counselors. These young women are carefully selected for their Christian character, leadership, and ability to direct along a specific line—music, nature lore, swimming, hand craft, dramatics, athletics, etc.

The camp is divided into tribes according to the age of the campers, with approximately twelve girls in each tribe. Each tribe has an Indian name, its own "chief," chosen from the group, and a counselor. By coming into intimate contact with each girl in her own tribe, the counselor attempts to make camp contribute intelligently to the need and development of the individual camper.

The financial side of the camp, always an important factor, is provided for in various ways. A special offering is taken on Easter for the maintenance of the camp. Several members of the congregation, who have appreciated the wealth of opportunity in a church camp, make additional contributions. Each year contributions to send worthy children come into the camp office and several of the Sunday school classes give the amount necessary for a camper's fee. Those campers, who are able, pay eighteen dollars for two weeks, or thirty-two dollars for one month—this is the entire expense including transportation.

In the course of a decade or two camps have not only increased vastly in numbers but have come to occupy a new place in the life of youth. Parents who formerly asked, "Shall I send my child to camp?" are now asking, "To which camp shall I send my child?" The camp today has the opportunity of being a positive factor in the child's education and we believe that there is an increasing opportunity for camps run on the basis of our church camps.

Ordinarily we meet our young folk once or twice each week for an hour or so at a time, under the restraining influence of "Sunday clothes" and church buildings. In camp, all clad alike in the comfortable garments of the out-of-doors, living together for twenty-four hours each day—sleeping, eating, singing, hiking, playing, working, praying together—there are opportunities for seeing and helping individuals in day by day activities. So many Christian ideals are caught oftener than taught. They are caught from the nature guide on a hike, from the life guard on the beach, from the leader in a game.

Each morning after breakfast we meet for worship on the porch of the mess hall or, on a rainy day, we sit on the floor around the great log fire. What a privilege, what a responsibility, what an opportunity a leader has to present the Gospel truths to expectant listeners. Then there are the evening hours, when darkness has concealed the familiar objects, and the glow of the camp fire lights up the faces, radiant with the joy of a day of fun. Then, as we look into those beautiful young faces, framed with all manner of wooly sweaters, blankets, and bath robes, we realize anew that not in years in our city contacts could such opportunities come.

Many times the question arises, "What do you do on Sunday in a church camp? Isn't it a hardship, long and uninteresting?" Our answer comes from the lips of one of our "peppiest" campers, "Oh, I wish there were more Sundays in a week." Our morning starts a little later than usual—after a "big Saturday night program" everyone enjoys this feature. After breakfast the duties incident to good housekeeping are performed, then the "choir" practices, and at eleven o'clock at the assembly call the campers form a processional on the campus and pass to the mess hall porch. Sunday is "dress up" day

(Continued on page 38)

*Secretary of Girls' Work, First Presbyterian Church, Pittsburgh, Pennsylvania.

Suggestions for Building Worship Programs

MAY SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Clara Beers Blashfield**

To the Leader

June-time for most children means the beginning of vacation hours; consequently, our aim for the June worship may be: (1) to help our children toward a greater appreciation of the real meaning of home; (2) to create a feeling of interest in the homes of children of other nationalities; (3) to arouse an interest in the queer homes of outdoor creatures; and (4) to stimulate an increasing appreciation of the part a child may have in helping to make a happy home through cooperation and cheerful obedience.

Problems for the Child to Consider

1. Do all mothers love their babies? (Possibly the children may be privileged to see a mother dog caring for little puppies, a mother bird with its young, or a human mother with a young baby.)
2. What kinds of homes do the outdoor creatures have?
3. Do other children in far-away countries have homes like ours?
4. Is a house a home?
5. What makes a happy home?
6. What are some ways in which I can help make home a happy place?
7. What was Jesus' part in making his home a happy one?

Desired Outcomes

1. A more helpful attitude toward home and home tasks.
2. A new consideration for all other members of the home.
3. A desire to learn more about queer homes out-of-doors and of the homes of far-away children.

Activities That May Induce Worship

1. Make booklets of "many homes" or of "an American home."
2. Work out in pantomime, or "living pictures," Bible stories that show mother love: i. e., (1) "A Mother Who Hid Her Baby," (2) "The Dedication of Samuel," (3) "A Thankful Mother" (II Kings 4:12-37), (4) "Teaching Her Son" (II Timothy 1:5, 3:15).
3. Learn songs or poems to share with the home folk.
4. List things I can do to help.
5. Make a gift for the home.
6. Make favors and write mothers an invitation to a party planned for them.
7. Listen to music typical of other countries: (1) "Chinese Lullaby," Bowers (Columbia Record No. A 3150); (2) "Indian Melodies" (A 3083), (3) "Japanese Dance," (4) "Arabian Melody" (A 3163). Use also any folk melodies.

Outline of Emphases

JUNE 4: *Mother Love*—Mary; the mother of Moses; Hannah; etc.
Mothers of many nationalities.
Madonna pictures used with Hauser's "Cradle Song."
Picture: "Two Mothers and Their Families," Bouguereau.
Story: "The Little Blind Girl."

JUNE 11: *Many Homes of Many Children*
Missionary emphasis. Music, pictures, and stories illustrative of these far-away peoples.

JUNE 18: *What Makes a Home?*
a. Queer homes of many creatures.
b. My home.

JUNE 25: *Learning to Live Together in Our Homes.*
a. What part have I in making a happy home?

Suggested Procedure for June 25

FELLOWSHIP SERVICE: Greetings. Sing "Our Thanks for Friends"[13]
Talk about our very best friends—our parents.
Recognition of birthdays is a part of "fellowship."

PERIOD OF PREPARATION: *Problem:* What is our part as children in making a happy home? List things we can do at home to show that we are glad because of those very best friends, our parents.
Leader: "Let us try all this week to remember to do one or more of these things on our list. I shall ask you about it next Sunday. Because God's gift of home means so much to us, we surely do wish to do our part."

LEADER: Are we all ready now to listen to some lovely music? I am sure you will recognize it as the "Cradle Song" that Miss Alice has played for us several Sundays. As we listen let us be thinking of mother's love for us.

PRELUDE: "Cradle Song," Hauser[2]

SONG: "The Home God Gave to Me" (printed herewith)

LEADER: We have spoken of this book (Bible) as a guidebook to conduct, the book that helps us know what God wishes us to do. Listen to these splendid verses that tell us how to show love in our homes.

SCRIPTURE: "Do all things without murmurings."
"Learn to do well."
"Even a child maketh himself known by his doings."

LEADER: Do we do all things without murmurings, without complaining, I wonder. Let us try to recall whether or not we do. Shall we try to remember these rules for home all week.

SONG: "My Father and My Mother"[15]

POEM: "Little"

I am the sister of him
And he is my brother
He is too little for us
To talk to each other.

So every morning I show him
My doll and my book;
But every morning he still is
Too little to look.

—DOROTHY ALDIS, From *Everything and Anything*, copyright by Minton Balch and Co.

STORY: "How the Home was Built," from *Mother Stories* by Lindsay

SONG: "A Child's Thanks"[16]

PRAYER: Suggestions for the prayer may be given by the children to the leader who will voice the prayer for the group. This spoken prayer, voicing the sentiments of all, may be followed by a

PRAYER SONG: "Hymn of Thanks"[17] ("For my home and friends I thank thee")

OFFERING: Follow the usual plan. The purpose of the offering this entire month may be to purchase milk for babies whose mothers are sick or unable to afford it.

Source Materials

STORIES: "How the Home Was Built," from *Mother Stories*, Lindsay (Milton Bradley)
"The Little Blind Girl" (printed herewith)
"Doing as They Pleased" from *Primary Worship Guide*, Perkins (Pilgrim Press)
"Emily's Home," from *Primary Story Worship Programs*, Berg (Doran)
"Whose Home Is Best?" from Course I, *Christian Nurture Series*
"What Bradley Owed," from *Children's Story Sermons*, Kerr
"The Cap That Mother Made," from *For the Story Teller*, Bailey
"Cornelia's Jewels," from *Fifty Famous Stories Retold*, Baldwin
Stories of Jesus in the home.

THE LITTLE BLIND GIRL

Everybody was very happy at the great hospital. The little blind girl, Ellen, whom they all loved, was going home cured. For the first time in her life she would be able to see her brothers and sisters who had played with her so often. She would be able to see her mother, who had taken care of her so tenderly during her years of darkness.

"Only one more night!" Ellen said joyfully to the nurse. "How can I sleep at all!"

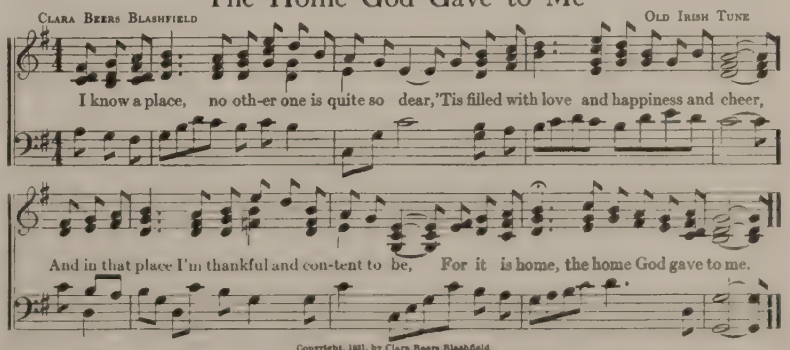
But the good nurse sang softly to the little girl until, without in the least meaning to do so, she slipped quietly off to dreamland. And the next thing that she heard was her father's voice saying: "Come, little daughter, it is time to wake up. We are going to start very early so that the light will not hurt your eyes. The carriage will be ready for us as soon as you have eaten your breakfast."

Ellen was six years old, and in all her life she had never seen the green grass or the trees or the shining river, whose ripples had sung her to sleep every night of her childhood. She knew the fragrance of the pines and the violets, and even of the swift-flowing water, but what all these things looked like she could not in the least imagine. And now she was so glad that she could really see that she forgot all about her months of blindness; she forgot all about the pain of the last few days; indeed, in her eagerness to go, she almost forgot to thank the good nurses and doctors who had given her her sight and whom she really was very sorry to leave.

Soon they were in the carriage rolling rapidly away from the city along a pleasant country road.

The Home God Gave to Me

CLARA BEERS BLASHFIELD — OLD IRISH TUNE


I know a place, no oth-er one is quite so dear, 'Tis filled with love and happiness and cheer,
And in that place I'm thankful and con-tent to be, For it is home, the home God gave to me.

Copyright, 1931, by Clara Beers Blashfield

—From *The Elementary Magazine*, used by permission of the Methodist Book Concern; and from *Song Friends for Younger Children*, used by permission of The Vaile Company, publishers.

*Markesan, Wisconsin.

Not until then had Ellen dared to look at the strange world about her. It was so early that only the birds were awake. They were singing and calling from the bushes by the roadside. Here and there were long stretches of green grass. Ellen did not know it was grass, but it was good to look at just the same.

"Now we must put on the shade," her father said gently. "We must keep your eyes fresh and bright to see mother and the baby. When we come to the house, you shall take it off again."

At last, after what seemed to Ellen a long, long time, the carriage stopped, and the dark shade was lifted from the eager face. Suppose when you go home today you shut your eyes for a minute and try to fancy what it would be like never to see again! And then, when you open them once more, you will understand a little of what Ellen felt when her father took her in his arms and held her high so that she might look about her.

There was the garden where she had played ever since she was a baby, and it was filled with lovely flowers of all colors of the rainbow. Every little pebble in the path glistened and shone in the morning light. Beyond was the river running swiftly beneath the willows that dipped their trailing branches in the cool water. There was her favorite seat in the apple tree—and oh! what was that wonderful thing that was moving over there in the garden? "Oh, papa, dear," she cried, "is it the cow?" The cow! My, how papa laughed and tried to whistle, and had to give it up because he couldn't laugh and whistle at the same time—for it was her own little dog that came tumbling over the garden fence, barking with joy because Ellen had come safely home again.

And then the house door flew open and a flock of boys and girls ran down the path to welcome home their little sister whom they had missed so sadly. But papa was already striding up the steps. He could not wait for Ellen to make out which was Tom and which was Robert, and whether it was Rose or Elizabeth whose hair was like the sunshine. For there in the hall was an eager figure with arms outstretched, and little Ellen, forgetting everything else in the world, looked up, and for the first time saw—her mother's face!

—From *First Book of Religion* by Mrs. Charles Lane. Used by permission of The Beacon Press, publishers.

SCRIPTURE:
Honor thy father and thy mother. Ephesians 6:2.
Children, obey your parents; for this is right. Ephesians 6:1.
Be ye kind, one to another. Ephesians 4:32.
Love one another. John 15:12.
Be content with what you have. Hebrews 13:5 (Moffatt's translation).
Do all things without murmurings. Philippians 2:14.
Even a child maketh himself known by his doings. Proverbs 20:11.
Learn to do well. Isaiah 1:17.

POEMS: "I Love You, Mother," Joy Allison, from *A First Book in Hymns and Worship*; "Little," Dorothy Aldis (printed herewith); "Only One Mother," George Cooper, may be found in many school readers.

PICTURES: Make use of pictures from regular sets for use in worship.
"A Mother and Child," J. W. Smith
"Child Helping His Mother" Clara E. Lipperell
"Two Mothers and Their Families," Bouguereau
"The Childhood of Christ," Hofmann

INSTRUMENTAL MUSIC: "Contentment," Schumann[1]
"Cradle Song," Hauser[2]
"Little Cradle Song," Schumann[3]
"Morning Voices," Grieg[4] (sheet music)

SONGS: "Children of One Father"[5]
"The Father's Care"[6]
"The Playmate of Nazareth"[7]
"My Day"[8]
"The Story I Love Best"[9]
"Thank You, Father"[10]
"The Children's 'Thank You' Song"[11]
"Working and Playing"[12]
"Our Thanks for Friends"[13]
"The Home God Gave to Me"[14]
"My Father and My Mother"[15]
"A Child's Thanks"[16]
"Hymn of Thanks"[17]

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[2], [6], [9], [13], [14], [15], [16], [17] Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Company, 1931.
[10], [17] *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.
[5] Elizabeth McE. Shields, *Worship and Conduct Songs*. Richmond, Va., Presbyterian Committee of Publication, 1929.
[15] Louise M. Oglevee, *The Child's First Songs*. Rock Island, Ill., The Vaile Company, 1927.
[6] Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.
[1] *Services and Songs*, 1923.
[3], [7], [8], [10] Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.
[11], *Melodies*. Wapello, Iowa, Leyda Publishing Co., 1916.
[16], [17] Danielson and Conant, *Songs for Little People*. Boston, The Pilgrim Press, 1915.
[4] "First Peer Gynt Suite," Op. 46.

JUNE SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Marie Cole Powell**

THEME FOR THE MONTH: *Fellowship within the Family*

The entire burden of creating a real fellowship in family life must not be put upon the child. The chief responsibility for creating a home atmosphere in which fellowship can flourish rests with the parents. For this reason the worship program for this month involves more than merely planning worship services. While the worship services are releasing the energies of the juniors for more creative living in the home, personal interviews with parents should acquaint them with the objectives of the worship program for June. If the emphasis of the entire junior department program for the month can be *Home Life*, then the worship experience will become a real fellowship of families.

It will be necessary for the leader of worship to know all the home situations represented by the children in the department. Special attention must be given to making the worship experience meaningful for the only child, the child whose parents are not living, or the unloved or neglected child.

EXPERIENCES WHICH WILL HAVE VALUE FOR WORSHIP:

1. The approaching summer vacation, when members of families will have more hours to spend with each other, with the consequent opportunity either for "getting on each other's nerves," or for sharing good times and helpful acts.

2. Definite suggestions given to parents of ways of enjoying leisure with the children and of ways in which to provide opportunities in the house for juniors to share the responsibilities of home life.

3. Suggestions to juniors of definite ways in which they can plan fun for rainy days, for entertaining younger children in the family, for putting on a late Sunday afternoon program for the entertainment of the entire family.

June 4

THEME: *Gratitude for the Happiness of Family Life* (A service of appreciation)

Since the most potent motivation for making homes happy will come from a genuine appreciation of the happiness of family life, the opening worship experience may well be one of pure enjoyment and appreciation.

POEM: "The House with Nobody in It"

Whenever I walk to Suffern along the Erie track,
I go by a poor old farmhouse with its shingles broken and black.
I suppose I've passed it a hundred times, but I always stop for a minute,
And look at the house, the tragic house, the house with nobody in it.

I never have seen a haunted house, but I hear there are such things
That they hold the talk of spirits, their mirth and sorrowings.
I know this house isn't haunted, and I wish it were, I do;
For it wouldn't be so lonely if it had a ghost or two.

This house on the road to Suffern needs a dozen panes of glass,
And somebody ought to weed the walk and take a scythe to the grass.
It needs new paint and shingles, and the vines should be trimmed and tied;
But what it needs the most of all is some people living inside.

If I had a lot of money and all my debts were paid
I'd put a gang of men to work with brush and saw and spade.
I'd buy that place and fix it up the way it used to be
And I'd find some people who wanted a home and give it to them free.

Now, a new house standing empty, with staring window and door,
Looks idle, perhaps, and foolish, like a hat on its block in the store.
But there's nothing mournful about it; it cannot be sad and lone
For the lack of something within it that it has never known.

But a house that has done what a house should do, a house that has sheltered life,
That has put its loving wooden arms around a man and his wife,
A house that has echoed a baby's laugh and held up his stumbling feet,
Is the saddest sight, when it's left alone, that ever your eyes could meet.

So whenever I go to Suffern along the Erie track,
I never go by the empty house without stopping and looking back,
Yet it hurts me to look at the crumbling roof and the shutters fallen apart,
For I can't help thinking the poor old house is a house with a broken heart.

—JOYCE KILMER, from *Trees and other Poems*. Used by permission of Doubleday, Doran and Co., publishers.

CONVERSATION ABOUT THE POEM: Refer especially to the lines, "But what it needs the most of all is some people living inside." What does the author say he would like to do about the house? (See verse four.) Shall we buy the old house and put a family in it? Then, perhaps, we shall mend its broken heart. What verse tells us something about the family that may have been in it? (Read verse six again slowly.) Show pictures of ideal family relationships and suggest the kind of a family life the old house might enjoy.

PICTURES: "Home Keeping Hearts are Happiest," Taylor (father and mother)
"The Beginning of the Day in Washington's Home," Ferris (home)
"Artist and Daughter," LeBrun
"The Children's Hour," Taylor
"Little Sister," Albright
"Grandmother's Story," Merle (Can be secured from the New York Public Library. A lovely group of children gathered around an old lady who is telling them a story.)
Pictures from magazine advertisements.

POEMS TO ASSOCIATE WITH THE PICTURES:
From *One Hundred Best Poems for Boys and Girls*, by Marjorie Barrows (Whitman Pub. Co.)
"Hiding," Dorothy Aldis
"Little," Dorothy Aldis (See page 27)
From *Silver Pennies* by Blanche Jennings Thompson (Macmillan)
"The Sleepy Song," Josephine D. Bacon (A poem to read to baby brother or sister)
"Bartholomew" (A poem about baby brother in his bath)
"Song Against Children," Aline Kilmer (A funny poem that will make you laugh at the things little brothers and sisters do)
"An Old Woman of the Roads," Padraic Colum (A poem that tells how much people who do not have homes long for them)
From *This Singing World* by Louis Untermeyer
"One, Two, Three!", Henry Cuyler Burner

*Instructor in Elementary Religious Education, Boston University, Boston, Massachusetts.

"The Children's Hour," Henry Wadsworth Longfellow
"The Land of Story Books," Robert Louis Stevenson
(These last three poems tell about having fun in our homes.)

SUGGESTIONS FOR THE LEADER: Linger on the poems and pictures as long as the children are interested. Give them an opportunity to laugh at the amusing ones and to talk about their own baby brothers and sisters, their grandparents, or the things they do in their homes which are fun.

Perhaps this month they would like to have a corner in their junior room on "Happy Home Life," with pictures, books, and poems on display. We might make a reading list of the books we can recommend to each other which are about families that have fun together. *Little Women, Little Men, Five Little Peppers* may be suggested to start the thinking. Let the list be posted, preferably near the "Home Life" corner, and added to each week as new suggestions are brought in.

Worship Service

HYMN: "For the Beauty of the Earth"

POEM: "Song for a Little House" by Christopher Morley

I'm glad our house is a little house,
Not too tall nor too wide:
I'm glad the hovering butterflies
Feel free to come inside.

Our little house is a friendly house,
It is not shy or vain;
It gossips with the talking trees
And makes friends with the rain.

And quick leaves cast a shimmer of green
Against our whited walls,
And in the phlox, the courteous bees
Are paying duty calls.

CONVERSATION: About many kinds of homes, some a "little" house like the one in the poem, some big houses. The size or wealth makes little difference. All homes can be happy if the people in them make them so. All homes are happy when people in them love each other. Shall I read (or tell) you a story about a boy who got tired of his home?

STORY-POEM: "The Quest" by Eudora S. Bumstead (found in *Literature and Living*, Book One, by Lyman and Hill, page 115, Scribner's)

LEADER: On this sheet of paper (distributed previously) which you have in your hands is a prayer which someone wrote about the kind of a home he wanted. Let us read it quietly together and see if we can discover what kind of a home the writer wanted.

God send us a little home
To come back to when we roam.

Low walls and fluted tiles,
Wide windows, a view for miles.

Red firelight and deep chairs,
Small white beds upstairs.

Great talk in little nooks,
Dim colors, rows of books.

One picture on each wall,
Not many things at all.

God send us a little ground,
Tall trees standing round.

Homely flowers in brown sod.
Overhead, thy stars, O God!

—ANONYMOUS.

As he imagined the kind of home he most wanted in all the world, what were the things he thought would make it happy? "A view for miles," "firelight," "deep chairs," "small white beds," "books," "a family talking together," "one picture on each wall," "not many things at all." What do any of you have in your homes that make you happy, things not mentioned in this poem?

RESPONSES BY CHILDREN

LEADER: The writer of the poem wanted "a little ground" and "tall trees standing round." But can a home be a happy one in a great apartment building when the door shuts us snugly in and we have fun together?

PRAYER: Thanking God for our homes, whether they are little or big, old or new, in houses or apartments. Let the prayer include gratitude for the things just mentioned by the children.

HYMN: "Home" (found in *Primary Music and Worship*, Presbyterian Board of Christian Education)

O Father, our dear Father,
For all the love we see,
For parents, brother, sister,
We bring our thanks to thee,
We bring our thanks to thee.

For home and all its beauty,
For gracious thought and word,
For all the peace and gladness,
We thank thee, thank thee, Lord!
We thank thee, thank thee, Lord!

—F. A. JACKSON.

WORSHIP ACTIVITY: Suggest to the juniors that on the last Sunday of the month we have a Family or Home Day and invite our parents and grandparents to meet with us for our worship service. Let us be thinking all through the month of what we should like to include in that service. Perhaps, some of us can write some original poems or prayers for our service.

June 11

THEME: *Making Our Homes Happy*

CONVERSATION: About what makes a happy home.

DESIRED RESPONSES: (a) Having some fun together.

Stories: "Roosevelt and His Children," from *Literature and Living*, Book One, by Lyman and Hill. (See also *My Brother, Theodore Roosevelt*, by Corinne Roosevelt Robinson, and *Roosevelt's Letters to His Children.*)

(b) Everybody doing his share of the home tasks.

Stories: "Bobby Chase's Vacation," from *Stories for Worship* by Hartshorne (Scribner's), and "The 'Others' Muscle" in *Mayflower Program Book*, page 17. (Pilgrim Press)

(c) Thinking of unexpected pleasant or helpful things to do for other members of the family, older or younger.

Stories: For *mother*—"The 'Others' Muscle" (See above)
For *grandfather*—"Bless Grandfather," from *Greatness Passing By* by Hulda Niebuhr (Scribner's)
For *little sister*—"A Little Red Purse," from *Greatness Passing By*
For *fathers and mothers*—"Bobby Chase's Vacation" (See above)

(d) Giving up our own way for others.

Stories: "The Jar of Rosemary," from *The Story Teller* by Maud Lindsay (Milton Bradley), and "Taking Turns," from *Child Life and Religious Growth* by Bonser (Abingdon Press)

(e) Not complaining, not sulking, saying pleasant things, keep smiling.

Story: "The House of Beautiful Days" by Jay T. Stocking, from *The City That Never Was Reached* (Pilgrim Press)

STORIES: Any of those listed above, selected on basis of group's most evident needs. Since the Roosevelt family life paints such a delightful picture of a family enjoying together not only good times and rollicking fun, but also Bible stories and hymn singing, it is an excellent story to illustrate the sharing of all our interests.

POEM: The Road to Happiness"

It's only just a little road,
The road that leads
To happiness. It's made of faith
And kindly deeds.
Of pleasantness, of words that bless,
Of thoughts that heal;
Of very silent giving up
For others' weal.

—MARY CAROLYN DAVIES.

HYMNS: "Home" (See above)
"For the Beauty of the Earth"
"O Father, Thou Who Givest All" (One of the few hymns which speak directly of home life. Found in the *New Hymnal for American Youth.* Century Co.)
"O Son of Man, Thou Madest Known"
"Welcome Morning Bright and Blue," verses 1 and 3, from *New Hymnal for American Youth*

PRAYER: Commence creating with the group a "Prayer of Thanksgiving for Homes," or a "Litany of Home Life"—the litany may be in three parts.

PART I. Our Father, we thank thee for our homes, whether they are large or small, in houses or apartments.
Response: We thank thee, our Father.
For the times when we have fun together,
Response: We thank thee, our Father.
For reading aloud from books, for walks in the out-of-doors,
Response: We thank thee, our Father.
(Let the group make its own suggestions.)

PART II. Our Father, we pray for the people in our homes, for our fathers and mothers who do so much to make home happy for us.
Response: Hear our prayer and bless them.
For our older brothers and sisters who do things for us.
Response: Hear our prayer and bless them.
For the babies in our homes. Help us to guard them and make them happy.
Response: Hear our prayer and bless them, Lord.
For those in our homes who serve and help us. May we always be courteous and thoughtful to them.
Response: Hear our prayer and bless them, Lord.

PART III. A section expressing resolves to make our homes happy, mentioning specific ways in which juniors can do this.

June 18

On this Sunday complete the plans for a family worship service to be held the following Sunday, to which parents are invited. If possible, use class time to write notes or invitations to parents. Let the boys and girls choose worship materials from those they have had and build their worship service. Ask such questions as:

What do we want our worship service to say?
(a) That there are many kinds of homes.
(b) That each one of us is thankful for his home.
(c) That every member of the family must do his share to make a home happy.
(d) That these are some of the things we want to do to make our homes happier.

How shall we arrange our service?

Worship Service

THEME: *Living Like Jesus in Our Homes*

Tell the story of the boy Jesus in his home, finding material in Bonser's *The Little Boy of Nazareth* and the first five chapters of *The Hidden Years* by Oxenham. Use with this the poem, "His Mother Could Depend on Him," found in the Closely Graded Series, Course I.

LEADER: In April, you remember we had some stories of how Jesus brought happiness to the homes of some of his friends. He must have known how to make a happy home, since he had done so much to make his own home happy. We have some songs that tell us about Jesus' happy home. Which would you like to sing?

HYMNS: "O Son of Man, Thou Madest Known"
"At Work beside His Father's Bench"

PICTURE STUDY: "Among the Lowly," Lhermitte
"Christ Blessing the Meal," von Uhde
Explain that these French and German artists have imagined that Jesus has

stepped into a French or German home. The homes in both pictures are very simple ones; the people are poor. But they are delighted to have Jesus as a guest at their meal. How would they act? They would try to make their homes the kind that Jesus would enjoy. Do you think they would have fun with Jesus? What stories have we had that make you think so? Recall stories in April worship services. There is a hymn about the homes where people try to live as Jesus did.

HYMN: "O Happy Home, Where Thou Art Loved"

PRAYER: Of thanksgiving that Jesus lived in a simple home and that we know he made it a happy one. That we may try to practice Jesus' rules of a happy life in our homes.

June 25

Worship Service for Our Families

This service will mean most to the children if they plan it themselves. Following is a suggested plan to illustrate how it might work out.

HYMN: "Home" (See above)

HOW WE BUILT OUR HOME *(by a junior)*: Using the poem "The House with Nobody in It" and the pictures of family life, and explaining how we put a happy family inside.

A POEM-PICTURE OF A HAPPY HOME: "Prayer for a Little Home" (See above)

SOME THINGS THAT MAKE A HAPPY HOME: *(told in story form by several juniors)*:

(a) Having fun together—story of Roosevelt family.

(b) Sharing work in the home—story, "Bobby Chase's Vacation."

(c) Some things mothers do—story, "What Bradley Owed."

(d) Some things to do for Mother—story, "The 'Others' Muscle"

(e) What grandfathers appreciate—story, "Bless Grandfather"

(f) Younger brothers and sisters—story, "A Little Red Purse"

HYMN: "For the Beauty of the Earth"

STORY *(told by a junior)*: "Jesus in His Home"

HYMN: "O Happy Home, Where Thou Art Loved"

A LITANY FOR OUR HOMES

A HOME BLESSING *(sung in unison)*: For music, see *New Hymnal for American Youth*

From homes of quiet peace
We lift up hands of prayer,
And those thou gavest us to love
Commend, Lord, to thy care. Amen.

JUNE SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Thelma D. Diener**

Let us consider briefly this month, the most practical methods of employing drama in our services of worship. As a general thing, it is extremely impractical to prepare a pretentious dramatization for a Sunday morning service of worship for a single department. That is for special days only and is sometimes even then more or less impractical—as you have learned, if you have ever tried to conduct play rehearsals seriously during the Christmas shopping period and then on Christmas Sunday morning attempted a beautiful presentation with no equipment for lighting effects in the daytime and consequently no very adequate way to cover defective costuming and staging, and with children who have been too engrossed in the joys of Christmas to learn lines. Many of you know that these difficulties can be overcome, but for the average group, drama in its simpler forms can be made quite as effective.

One of the easiest types to use is tableau. It requires no rehearsing, no natural talent such as good speaking voice, acting ability, and so on, and no elaborate costuming. It gives fair play to the imagination and to the creative instinct, and may be decidedly worshipful in effect. If a famous picture is posed, careful attention should be given to the details. Do not feel limited, however, to the masterpieces. Illustrate a poem, story, or song with an original tableau. Pantomime is another simple yet beautiful type of dramatic activity which can be used to advantage in a service of worship. If you wish to present an actual play, try having the characters read their lines. With one or two rehearsals they can become familiar enough with the action and lines so that the reading will detract very little from the general effect.

Be on the lookout always for opportunities for your intermediates to dramatize. In no way can they take part in a service which will be more productive of desirable results.

June 4

THEME: *Sharing in the Work of the Home*

PRELUDE: "In Heavenly Love Abiding" or "Home, Sweet Home"

CALL TO WORSHIP:

Leader: Like as a father pitieth his children,
So the Lord pitieth them that fear him.
Response: Let us praise him for his unfailing presence and his love.

or

Leader: Thus saith Jehovah, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream.
Response: As one whom his mother comforteth, so I will comfort you. Isaiah 66:12a, 13a

UNISON PRAYER:

Our Father, each day is a little life, each night a tiny death; help us to live with faith and hope and love. Lift our duty above drudgery; let not our strength fail, or the vision fade, in the heat and burden of the day. O God, make us patient and pitiful one with one another in the fret and jar of life, remembering that each fights a hard fight and walks a lonely way.

Forgive us, O Lord, if we hurt our fellow souls; teach us a gentler tone, a sweeter charity of words, and a more healing touch. Sustain us, O God, when we must face sorrow; give us courage for the day and hope for the morrow. Day unto day may we lay hold of thy hand and look up into thy face, whatever befall, until our work is finished and the day is done. In his name, Amen.

—JOSEPH FORT NEWTON.

STORY: "A Lesson in Cooperation" (The Old Testament story of Nehemiah building the wall.)

HYMN: "O Happy Home" (*stanzas 1 and 2*)

STORY: "What Bradley Owed" from *Children's Story-Sermons* by Hugh T. Kerr, Fleming H. Revell Co.)

or

DRAMATIZATION: "How We Live Together" from *The Golden Rule City* by Edna M. Bonser (Pilgrim Press)

OFFERING HYMN: "The Wise May Bring Their Learning"

June 11

THEME: *Becoming a Good Companion in the Home*

HYMNS: "There Is Beauty All Around"
"O Jesus, Lad of Nazareth"

BIBLE STORY: Luke 10:38-42

OTHER STORIES: "A Four-footed Preacher" and "Getting on Third Base" from *The Prince and the Pig's Gate* by Robert Hugh Morris (Harper and Bros.)

THE TEASE

A boy was teasing his sister and her playmate one day. The girls were playing house and were setting up some doll furniture in a large packing-box they had obtained. The boy sat on a fence kicking the box and shaking it, and when the girls went into the house for more playthings, he quickly took out everything they had placed in the box and scratched up the wall paper.

Presently the girls came back and looked woefully at the wreck, and begged of the boy,

"Won't you please go away and let us play? We want to make a doll house."

"I have a right to stay here, if I want to," retorted the boy.

Just then the Angel Who Believes in Real Fun came along and saw what was going on.

"Why are you sitting here quarreling when you might be having a good time?" he asked the boy.

"Oh, I'm having fun teasing the girls," the boy replied.

"Having fun?" asked the angel. "How queer, I never would have guessed it. Where I come from when we are having fun there are laughter and bright faces, and everybody's happy. I'm glad you explained that you were having fun, for I surely thought you were quarreling, and isn't it a pity not to know the difference between fun and quarreling? Besides, it takes much more mind to be a merrymaker than to tease."

—From *The Junior Citizen* by Joyce Constance Manuel, published by The Pilgrim Press.

June 18

THEME: *Making Our Homes Beautiful*

HYMNS: "There Is Beauty All Around"
"To Thy Father and Thy Mother"
"Lord, for Tomorrow and Its Needs"

BEATITUDES FOR THE HOME:

Blessed are they who rejoice in their children;
To them is revealed the Fatherhood of God.
Blessed are they who know the power of love;
They dwell in God, for God is love.
Blessed are the songful of soul;
They carry light and joy to shadowed lives.
Blessed are they that see visions;
They shall rejoice in the hidden ways of God.
Blessed are they that have understanding hearts;
To them shall be multiplied kingdoms of delight.
Blessed are the childless, loving children still;
Theirs shall be a mightier family—even as the stars of heaven.
Blessed are they whose memories we cherish;
Our thoughts add jewels to their crowns.

DRAMATIZATION: "An Unexpected Guest" from *New Testament Stories Dramatized* by Harry W. Githens (Standard Publishing Co.)

TALKS: "The Elements Which Make Up a Beautiful Home."

1. *Thoughtfulness.* When George Washington was a young boy he wanted to go to sea as a sailor. He became acquainted with the captain of a vessel and went to him and asked for work on his ship. The captain hired him, and George was delighted. His mother, however, did not wish him to become a sailor and felt very sad about his leaving home.

But George was quite satisfied with his plans. He packed his sea chest with such clothing and treasures as he wished to take with him, and when the day came on which the vessel was to sail for some far-away port, George carried his chest down to the wharf and aboard the vessel. Then he remembered how his mother had looked when he said good-bye. He realized that she was disappointed in him and that while his sea voyage was to be a great pleasure to him, his mother would be unhappy all the time he was gone. Then he made a sudden decision. Instead of going on the ship he went home, and told his mother that he had changed his plans and would stay at home as she wished him to do.

2. *Cheerfulness.* Psalm 100:2a; Proverbs 15:13, 26b; 17:22.

3. *Helpfulness.* See stories and materials for the first Sunday, June 4.

4. *Peace.* In Marblehead, Massachusetts, four brothers lived together. One day they had a quarrel and one brother said, "If I can't have my way I'll go off, and take my share of the house with me."

The three brothers did not give up, and the next day the one brother came with workmen and measured the house, dividing it into quarters. They sawed, cut, and took one quarter away to another place and the brother lived alone.

What was left of the house looked like a large cake with one quarter cut out. All the people of Marblehead, knowing of the quarrel, gave it the name of "Old Spite House."—EDITH GLEN, from *The Pilgrim Elementary Teacher*, November, 1917.

5. *Unselfishness.* The story is told that in the early days of our country, when white men were just beginning to make their homes here, an Indian came one day to the home of an English gentleman and asked for food.

"I have no food to give you," said the Englishman.

"Can you, then, give me a little corn?" asked the Indian. But he was again refused.

He then asked for a drink of water, whereupon the Englishman exclaimed, "Begone, you Indian dog. You

*Student, The Divinity School, Yale University, New Haven, Connecticut.

can have nothing here." The Indian gave the man a steady, searching look, then turned and walked away.

Shortly after this, the Englishman, who was very fond of hunting, lost his way in the woods. After wandering around for some time, he came upon an Indian hut at which he stopped and inquired as to which way he should go. The Indian asked him in, gave him supper, and persuaded him to stay all night, as he was a long way from home. Then, in the morning, this Indian in company with another Indian, offered to guide the man to his home. They walked steadily ahead, leading, while the other followed.

At length they drew near to the white settlement, and the Indian who had been so hospitable the night before turned and faced the white man, saying, "Do you know me?" "I have seen you," replied the man. "Yes," said the Indian, "you have seen me at your own door. When an Indian calls on you again, hungry and thirsty, do not say, 'Begone, you Indian dog.' "

June 25

THEME: *Gratitude for Family Life*

HYMNS: "From Homes of Quiet Peace"
"The Hours of Day Are Over"
"For the Beauty of the Earth"
"O Father, Thou Who Givest All"
"Thou Gracious Power, Whose Mercy Lends"

RESPONSIVE READING: Psalm 103

TALK SUGGESTION: "Thirty years! That is the price at which Christ valued home! And over all the earth, through all time, he pleads for all men and women that they should have what he declared to be so essential a background of quiet peace in which growth of body, mind, and spirit can put forth its own powers; a background of honor, of affection, of personal tenderness, such as can be found nowhere else in all the wide world but in the home."—CANON SCOTT HOLLAND

STORY: "A Boy Who Loved His Home"

Charles was an English boy who had a home that he loved very much. Charles' father was a clergyman in a poor country parish, and his salary was small. There were many brothers and sisters with whom everything must be shared. They had enough to eat of plain food, but not many pretty clothes. Their house, too, had been burned down when Charles was a baby. It had been rebuilt but not very comfortably.

When Charles was five years old, his mother taught him to read. She began by teaching him the letters of the alphabet, which he learned in one day. Then she began his reading lessons, using the Bible as a textbook, and starting out with Genesis 1:1—"In the beginning God created the heavens and the earth." When he was eight years old he went away to school. Charles got along well at school, and liked his studies and his friends.

As a lad in his teens, Charles was called upon to decide something very important. There was a wealthy man in Ireland who was interested in him because of his name. His last name was Wesley, and the wealthy man's name was Wesley, too—Garret Wesley. This man owned a great deal of land and was a member of Parliament. Garret Wesley had no children of his own, and he wanted to adopt a boy as his son and heir who should receive his property. One day at school, this wealthy gentleman came to visit Charles. He offered Charles the opportunity to come and live with him. He could live in a beautiful house, and have everything he wanted that money could buy. Then when the old gentleman died, all the land and all the money would be his very own.

Charles was quite excited. He wrote home to his father and asked his advice, but his father left the choice entirely to him.

Poor Charles! Deciding something important is awfully hard work. He thought and thought. It would be very lonely in a fine big house with no brothers and sisters at all. He thought of his father and mother. How could he give up his own good father and mother to be someone's else boy altogether? Charles decided that he could not. He loved his home too much to leave it.

Later on, Charles went to college, and because he came to love Jesus very much, he studied to be a clergyman. He and his brother John were both clergymen, and preached to many thousands of people. John could preach better than Charles as a rule, but there was one thing Charles could do better than almost anybody in the world. He could write hymns. He wrote thousands of beautiful hymns. If you look through the hymnbooks for the name of Charles Wesley you will find it many times. He wrote the hymn we sing beginning, "Love divine, all love excelling," and "Jesus, Lover of My Soul."

It would be hard to guess what would have happened if Charles Wesley had decided to go to live with the wealthy Garret Wesley of Ireland. He might have become so fond of money and good times that he would not have thought about Jesus and about other people. Perhaps he would not have written any hymns at all, but no one knows about that. Anyway, we like to think how this boy, who really, truly lived and became a great and famous man, loved his humble home and thought it more precious than lands and gold.

—From *Rules of Life for Boys and Girls* by Colman, Fleming H. Revell Co. Used by permission.

JUNE SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Helen Swisher**

THEME FOR THE MONTH: *Fellowship with the Family*

The theme for this month centers in the life of the family. It is interesting to note in several new books intended for high school youth the emphasis upon wholesome family relationships. In preparation for this month's themes, the committee will find valuable material in *The Girl and Her Home* by Mabel B. Trilling and Florence Williams Nicholas (Houghton Mifflin Co.), and in *The Family and Its Relationships* by Ernest R. Groves, Edna L. Skinner, and Sadie J. Swenson (J. B. Lippincott).

In the frontispiece to *The Girl and Her Home*, the foundations of the ideal home are indicated as: (1) a livable house, (2) the wise use of time, (3) well spent leisure, (4) proper child development, (5) wise use of money, (6) health, and (7) happy human relationships. The theme for this month recognizes directly the seventh foundation stone, "happy human relationships." The themes for successive Sundays suggest ways in which fellowship in the family may be fostered: through sharing good times, tasks and responsibilities, and worship experiences.

WEEKLY THEMES:

June 4: *Fellowship with the Family*
June 11: *Fellowship with the Family through Sharing Good Times*
June 18: *Fellowship with the Family through Sharing Tasks and Responsibilities*
June 25: *Fellowship with the Family Through Sharing Worship Experiences*

June 4

THEME: *Fellowship with our Family*

PURPOSE: To lead the worshipers to appreciate more fully the privilege of fellowship with the family.

SUGGESTED MATERIALS

SCRIPTURE: Exodus 20:12; Romans 15:1-3; Ephesians 4:30-32; II Timothy 1:4-6; Luke 2:51, 52

HYMNS: "For the Beauty of the Earth"
"My Faith It Is an Oaken Staff"
"Faith of Our Fathers"
"God of Our Fathers, Known of Old"
"When Thy Heart with Joy O'erflowing"
"O Son of Man, Thou Madest Known"

See also hymns classified as "Home Shrines" in the *New Hymnal for American Youth.*

SELECTIONS:

WHAT IS YOUR PRESENT SHARE IN HOMEMAKING

"Homemaking has to do with that part of one's life spent at home. You may rent a room in a hotel, live in a dormitory, or a house, yet you have certain types of homemaking problems. Most of us live as members of a family group, and even as a junior member of the family you have your share in homemaking. The management of the home in which a group of people are living, in order to be successful, must be a cooperative affair. This is equally true whether you live with two or three friends of your own age in a rented apartment, or whether you live with your father, mother, brothers and sisters. It is within the power of any member of the group to make more simple, or more difficult, the problems of home living. . . .

"While speaking of the responsibilities each of us has as a member of a family group, we must not forget the other side of the picture: the pleasure that may come to us as members of a family. It is difficult for one who has always lived as a member of a happy family to imagine for a moment how strange and lonely it would seem to find yourself suddenly without your family. It is worth while to study homemaking problems, to learn how to do our share as members of the family group, so that we may make some return for the privilege of enjoying home life."[1]

THE CHARACTERISTICS OF THE MODERN HOME

"The characteristics of the modern home stand out most clearly when compared to the home of the past. *First*, the family of today has much more leisure and luxury in everyday life than formerly. Two hundred years ago every member of the family was busy with necessary activities to maintain the comforts of a simple life. Today there is much more time for leisure, entertainments, tennis clubs, camping trips, automobile trips, and reading. And there is more money for theaters, club dues, vacations, and radios. Why does this added luxury and leisure create a problem of maintaining happy family relationships? Perhaps it is because when people have more time to play, they become dissatisfied and want even more than is attainable.

"A *second* characteristic of the modern home as compared to the colonial home is the smaller number of household duties which are now performed in the home. . . .

"When the members of the home had to cooperate in order to take care of the everyday household activities, they learned to work together contentedly. Today there is a diversity of interest and occupations which engages the attention of the members of the family. Small wonder that there is less solidarity of feeling in the family than formerly.

"A *third* characteristic of the modern home is the equality of men and women, boys and girls. . . .

"Still a *fourth* characteristic of the modern home which is different from that of the colonial home is the seeking of recreation outside the home. When each member of the family has individual interests, how can it make for unity of feeling in the family? What types of recreation can you suggest that a whole family may enjoy together?"[1]

A PRAYER FOR THE FAMILY

"Our father, through whom every family on earth comes into life, teach us the reality of a fatherhood and motherhood that is like unto thine. Help us to make thee real to our family through our daily life; and help them into a childlike relationship with thee through their life with us. May eager, self-forgetting love be the atmosphere of our home life, so that thy peace and a spirit of perfect trust may be ours. May oneness and the sheltering strength of those we love keep us from straying and lead us in paths of victory and abundant life. May our home be one in which Jesus Christ loves to dwell. Through His Name. Amen.

—Adapted from a prayer in *Spiritual Adventures in Social Relations* by Bertha Conde. Copyright 1931. Used by permission of the publishers, Cokesbury Press.

THE ART OF EVERYDAY LIVING

"Every one has in him some power of transforming the ordinary surroundings and happenings of home and family life into a richer and more significant experience. Such creative living in family relationships may be a beautiful art product, as it calls for the same qualities of creativeness that we associate with the work of the painter or sculptor; the product, a wholesome family life, like the fine art product, gives pleasure to all who share in this experience. Art then becomes a fabric whose warp is our plans and purposes, and whose woof is the daily experiences and achievements wrought in terms of our purposes."[2]

PURPOSEFUL LIVING

"We get from an experience what we put into it. There is an old Portuguese saying that 'If you would sail to the Indies for gold, you must take gold with you.' He who would create a delightful, happy home experience must contribute happiness and delight to his home. A good home is the result of good choices made one after another through the years. Bad choices make bad homes. But always today a new choice can be made and yesterday's failure overlooked.

"Intelligent choices and planning create material art products that are beautiful—a garment, a symphony, a cathedral. Lack of art judgment gives ugly streets and houses, noise and clamor. In the same way wise choices and planning create wholesome family life. Someone is responsible for the good result and someone for the bad result. The personal everyday experiences of the average person can create happiness and justice. Those who cherish personal values create living pictures for themselves and others by their efforts to maintain fine ideals in home, school, and community. What higher art product can there be?"[2]

June 11

THEME: *Fellowship Through Sharing Good Times in the Family*

PURPOSE: To lead the worshipers to resolve to seek fellowship in the home through sharing good times.

*Columbus, Ohio.

[1] Trilling and Nicholas, *The Girl and Her Home*. Boston: Houghton Mifflin Co., 1932.

[2] Ernest R. Groves, Edna L. Skinner, and Sadie J. Swenson, *The Family and Its Relationships*. Philadelphia: J. B. Lippincott and Co., 1932. Used by permission.

SUGGESTED MATERIALS

SCRIPTURE: John 2:1-12

HYMNS: "Rejoice, Ye Pure in Heart"
"My God, I Thank Thee Who Hast Made"
"Joyful, Joyful, We Adore Thee"
"For Peace and for Plenty"
See also list for June 4

SELECTIONS:

THANKS FOR LAUGHTER

Father,
We thank thee for laughter,
For the first sweet smile of a babe,
Which is thy first glance on the world through his eyes;
For the glad play of a child,
Which to see thou thyself bendest close from heaven;
For the gay mirth of home life
Unto which thou thyself delightest to harken;
For the swift flash of gallant humor
That suddenly lightens the gloom of disaster;
For the homeric laughter of heroes going gallantly to death;
For the last dear smile struggling through weakness and pain,
Yet radiant with love and faith,
Which may carry a man safe across the gulf of years and the silence of death.
We thank thee, Father, for thy gift of laughter,
Which runs through the dark stuff of human tragedy
Like a thread of gold through a somber curtain—
That curtain of life which sunders us from life.

—From *A Book of Prayers Written for Use in an Indian College* by J. S. Hoyland.

HOW CAN LEISURE PROMOTE FAMILY UNITY?

"*Enrichment of Personality.* There are many persons who are afraid of being considered odd if their clothes, their house, their furniture, their education, their amusements, or even their opinions are different from those of their neighbors. By such an attitude of mind they standardize and stunt their personalities.

"In the industrial era of the past when every man was his own master workman and every woman had a household to administer, there was ample opportunity for the creative development of personalities. The problem of leisure then consisted in the skillful operation of one's work so that one might accomplish it with less effort or might have time to do the thing one most desired to do.

"Today we are practically all machine operators in one sense or another, whether we are actually tending a machine in factory or office, driving an automobile, or turning the dial of a telephone. The place, amount of time, and the opportunity for developing our personalities have been almost practically reversed. Since the work of earning the income is done largely outside the home, it would seem logical that the plan for the spending of leisure should take place within the home."[2]

THE PROBLEM—THE FAMILY'S USE OF LEISURE

How may the right use of leisure help the family to live more happily? How can leisure promote family unity? How can fellowship within the family be fostered through family participation in good times? What are some things a family may do together?

How would you answer these questions? Perhaps the following answers may be suggestive:

The family may enjoy everyday activities together. At meals, or making games of tasks, like washing dishes, etc.

The family may observe special occasions, such as holidays, birthdays, etc.

The family may vacation together, take shorter trips to places of interest, etc.

The members of the family may be encouraged to entertain their friends at home.

The family may use leisure for music, reading, and other cultural interests.

Each member of the group should have some leisure of his very own. The outside interests of each member of the group may contribute to the richness of home life.

June 18

THEME: *Fellowship through Sharing Tasks and Responsibilities*

PURPOSE: To lead the worshipers to recognize that comradeship and sympathetic understanding may be found through sharing the tasks and responsibilities of the home.

INTERPRETATION: In a democratic home each member may contribute to the tasks and responsibilities necessary for home living. For example, the tasks such as the planning, preparing, and serving of meals, the care of the home, the care of the clothing of members of the family, the care of the yard and premises, and the responsibilities such as the earning of the family income, the budgeting and spending of the income, the budgeting of time and labor. Sharing in these tasks and responsibilities may become fellowship and comradeship in democratic family life.

PRELUDE: Music of "When Morning Gilds the Skies"

CALL TO WORSHIP: Psalm 96:1-4

HYMN: "This Is My Father's World" (Notice especially the second stanza about the family.)

UNISON SCRIPTURE READING: Ruth 1:8-11, 14-18

PRAYER: "For Our Homes"

Our Father in heaven, we would reverently recognize thee in all that we do, and give thanks for all that thou dost make possible in our lives.

We thank thee for all the gentle and healing ministries of life: for gladness of the morning, for freedom of the wind, for music of the rain, for joy of the sunshine, and the deep calm of the night; for trees and flowers and clouds and skies; for the tender ministries of human love, the unselfishness of parents, the love that binds man and woman, the confidence and affection of little children, and the strength and devotion of friends.

We would dedicate our home today to a love and a loyalty to thee, and to the service and blessing of our fellowmen, in the name of our Master, who shared the friendship and hospitality of homes when he was here upon earth. Amen.

—From the *New Hymnal for American Youth*, The Century Co. Used by permission.

TALK: "Creators of Home Happiness."
Keep the talk brief. It should take no longer than four or five minutes.

HYMN: "O Happy Home Thou Art Loved," or "Lord for Tomorrow and Its Needs"

PRAYER OF DEDICATION

BENEDICTION

ADDITIONAL MATERIAL: "What a Child Costs"

The Metropolitan Life Insurance Company has estimated the money costs to parents of a child from birth until eighteen years of age, and finds the total to be $7,182, divided as follows:

Being born	$ 250.00
Food	2500.00
Clothing	1000.00
Shelter	2400.00
Education	50.00
Health	284.00
Recreation	134.00
Toilet	54.00
Sundries	510.00

This estimate is based upon the cost of a child in a family of five persons—father, mother, and three children—having a total annual income of $2,500.00.

June 25

THEME: *Fellowship with the Family Through Sharing Worship Experiences*

PURPOSE: To lead the worshipers to desire the finest fellowship which comes through sharing worship experiences in the family.

INTERPRETATION: Certain experiences take on added meaning to us when we share them with our family. A young woman once commented upon the sacredness and added meaning that the Lord's Supper had for her when she received the elements from her father who was an elder in the church. There are family worship experiences at holiday seasons, in the great days of the church calendar year, in public worship. There are other worship experiences that come to us in the family group, grace at meals, when grandmother or grandfather prays, and family worship.

SUGGESTED MATERIALS

SCRIPTURE: Leviticus 23:39-43; Psalms 95: 1-7; Matthew 18:20

HYMNS: "O Father, Thou Who Givest All"
"O Father, Whose Gracious Presence Blest"

HYMN: "From Homes of Quiet Peace" (Tune —Carlisle, S. M.)

From homes of quiet peace
We lift up hands of prayer,
And those thou gavest us to love
Commend, Lord, to thy care.

In perils of the sea
Watch o'er them day by day;
In perils of the common life,
Be thou their strength and stay.

Let thine almighty arm
Be their defense and shield;
And whosoever cause is thine
To them the victory yield. Amen.

—WILLIAM HENRY DRAPER.

This inscription occupies the entire wall at the great hall end of the main corridor in Hart House, gift of the Massey family to the University of Toronto:

"Hart House shall be devoted to music, games, sports, friendly disputation, the casual book, the mastery of the body, all that contributes to the creation of wise and earnest manhood. And as in the days of war this house was devoted to the training in arms of the young soldier, so in times of peace its halls may be dedicated to the task of arming youth with strength and suppleness of limb, with clarity of mind and depth of understanding, *and with the spirit of true religion and high endeavor.*"

STORY: "The God in Your Home"

She was a dainty slip of a Japanese girl. Her bright, wondering, almond eyes looked out in interested query at all things in the great, wonderful America. Eagerly she studied at the American University. The girls called her Cherry Blossom, for she seemed like a bloom from her favorite cherry tree, blown across the ocean from her own Sunrise Land.

Ethel Clarkson, one of the college girls, wrote home to her mother begging permission to bring Cherry Blossom home with her for the holidays. "She fairly absorbs knowledge and adopts our American customs in the most charming way," wrote Ethel.

When the time came, dainty little Cherry Blossom was all aglow over the thought of spending the holidays in a beautiful American home. She had been inside the great schools and college buildings in America. She had been in many churches. She had seen inside art galleries and public buildings. But the thing she longed most to see, on the inside, was a Christian home.

That was a wonderful holiday season to the little Cherry Blossom from Japan. But soon vacation time was over. Mrs. Clarkson stood in her library with her hands on the shoulders of the little Japanese girl she had learned to love so deeply.

"Now tell me before you go, you dear little Cherry Blossom," she asked playfully, "how you like the way we American folk live. Are you homesick for a real genuine bow? Are you weary of sitting in chairs and sleeping in beds—and wearing shoes all day long—and being bothered with knives, forks, and spoons?"

The girl laughed merrily.

"Oh, I love it," she said clapping her hands. "It is such fun trying to see which spoon to take up next. Your home is wonderful." Then her eyes grew suddenly wistful.—"But," she said, and hesitated.

"But what," said Mrs. Clarkson, encouragingly.

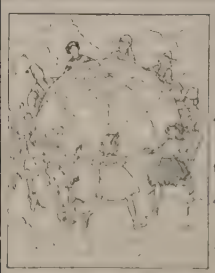
"There is one thing I miss," said the girl with a far-away look in her eyes, "that makes your home seem queer to me. You know I have been with you to your church and I have worshiped your God there, but I have missed the God in your home. You know, in Japan we have a God-shelf in every house with the gods right there in our homes. Do not Americans worship God in their homes?"

All during the afternoon Mrs. Clarkson was strangely silent. The innocent question of her departing guest had gone straight to her heart, with an overwhelming accusation. Her thoughts flew back over the busy years to those days when she first had a home of her own, and a time and a place for the worship of God in her home.

Then the thousand distractions of a large household and a busy life crowded in, and the God in her home had been crowded out. She had not meant that it should be so. And as she thought of it all a great longing filled her heart and the light of a firm conviction filled her eyes. That day she talked with each member of her home.

There it was that little Cherry Blossom from Japan, on her next vacation visit, found the God in that home, and gave her heart to him.

—MRS. E. C. CRONK, from *Front Rank*. Used by permission of Christian Board of Publication, St. Louis, Mo.



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Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Big Cage, The (Clyde Beatty) (Universal) Unusual, absorbing, thrilling, human portrayal of wild-animal training by youngest trainer and first to handle lions and tigers together. Beatty impresses as engaging hero of really fine accomplishment. Some crude, vulgar comedy mars an otherwise splendid film.
For A: ***Excellent*** *For Y:* ***Excellent*** *For C:* Fine but exciting

Blondie Johnson (Joan Blondell, Chester Morris) (Warner) Stereotyped gangster-melodrama, but with main "big shot" a girl, cleverly acted by star. Main theme, "nothin' counts in life but dough, see?" Smart-aleck wisecracks, terrible English, booze, sweeties, double-crossings, shootings, and vulgarian life in general.
For A: Trash *For Y:* Pernicious *For C:* No

Christopher Strong (Katharine Hepburn) (RKO) Sophisticated love-triangle, of modern, intelligent people, rather heavy in both dialog and action, but well acted. Notable for fine work of Miss Hepburn as aviatrix-heroine, whose love for the married hero, much her senior, leads to her suicide.
For A: Good of kind *For Y:* Decidedly not *For C:* No

Clear All Wires (Lee Tracy, Benita Hume) (MGM) Brisk newspaper-correspondent runs hectic, wisecracking career in Paris and Moscow, glorifying himself by sensational news, whether true or not. Affair with mistress of his boss brings trouble and final failure. Breezy entertainment in Lee Tracy style.
For A: Depends on taste *For Y:* Doubtful *For C:* No

Crime of the Century (Jean Hersholt, Stuart Erwin) (Paramount) Entertaining and decidedly "different" murder-mystery that does not resort to scare-devices for thrills. Picture stops for moment to give audience chance to solve. Interesting and suspense is well maintained, plot convincingly worked out, and acting good.
For A: ***Good of kind*** *For Y:* ***Good*** *For C:* Perhaps

Dangerously Yours (Warner Baxter, Miriam Jordan) (Fox) Deft acting by the stars, as gentleman crook and lady detective, operating in English society and getting into many professional and romantic complications. Makes crime rather alluring but avoids offensive scenes. Melodramatic and improbable but mostly amusing.
For A: ***Good of kind*** *For Y:* Doubtful *For C:* No

Devil's Playground (George Vanderbilt) (Cameo) Picturizes private South Seas fishing trip. Fairly good pictures of game-fishing with clumsy faking for story sake. Off-stage voice tries to glorify "George" and add thrills by getting excited itself. Much overstatement, poor English, and ridiculous humor.
For A: Hardly *For Y:* Harmless *For C:* Perhaps

Face in the Sky (Spencer Tracy, Marian Nixon) (Fox) Fairy-tale mixture of rural-life comedy, crude melodrama, incredible adventures, and poetic whimsy. Super-conceited, wisecracking, sign-painter saves country heroine from brutish home. Has brief success in New York, then back to rural life with his devoted little wife.
For A: Fairly good. *For Y:* ***Amusing*** *For C:* ***Good***

From Hell to Heaven (Carole Lombard, Jack Oakie) (Paramount) Exploitation of race-track life. Various characters—good, bad, and colorless—seethe about betting windows, each playing the game with different motives. Much futile activity and emotion with some labored comic relief by Jack Oakie.
For A: Hardly *For Y:* Hardly *For C:* No

Gabriel over the White House (Walter Huston) (MGM) Powerful, significant picture of what a President of the United States with will and courage could do to solve national and international problems and save civilization. Outstanding film with perfect cast. Whole nation should see Walter Huston's masterful portrayal.
For A: ***Outstanding*** *For Y:* ***Excellent*** *For C:* ***Excellent***

Girl Missing (Ben Lyon, Mary Brian) (Warner) Two chorus girls, one very cheap, slangy, and amusing, are left with only their wits to pay Palm Beach hotel bill, when supposed "sugar-daddy" deserts. Murder, fake-kidnapping, some quick thinking—and they defeat villainous chum and her gang. Lively and unobjectionable.
For A: Hardly *For Y:* Probably amusing *For C:* No

Great Jasper, The (Richard Dix) (RKO) Utterly common, crudely amorous, hard-drinking vulgarian is offered as hero. Neglects devoted wife and son, begets another by seducing young wife of aged boss, and finally does drunken spree with the two sons when they are grown up. Excellent bad taste, more offensive than amusing.
For A: Trash *For Y:* By no means *For C:* No

Her Mad Night (Irene Rich, Conway Tearle) (Mayfair) "Mother love" story, heavily loaded with melodramatic trash about daughter with keys to many men's apartments, a sex-obsessed villain, a murder, a death march to execution chamber—and runaway mother comes back and saves daughter!!
For A: Trash *For Y:* Thoroughly bad *For C:* No

Keyhole, The (Kay Frances, George Brent) (Warner) New York and Havana furnish glamorous background for exotically gowned heroine and her loves. Brent likable as detective who falls in love with heroine he was hired by husband to shadow. Still preceding husband makes the trouble. Clean dialog and action.
For A: Depends on taste *For Y:* Not the best *For C:* No

King Murder, The (Conway Tearle) (Chesterfield) Above average mystery story about solution of murder of blackmailing, gold-digger mistress. No scenes of violence or scare. Plot involved but interesting. Cast satisfactory with exception of murderer. Probably wholesome excitement for average youth.
For A: Rather good *For Y:* Probably interesting *For C:* No

Men Must Fight (Diana Wynyard, Lewis Stone) (MGM) Heroine's two-day lover killed in Great War, she marries devoted old Major to give child his fine name. Then film becomes strong, confusing propaganda for peace, still showing war as inevitable and preparedness essential. War in 1940 as climax.
For A: Unusual *For Y:* Very doubtful *For C:* No

Mystery of the Wax Museum (Lionel Atwill) (Warner) Another horror-thriller with some new shocks and shudders, over wax figures that are not what they seem. Well-motivated leading role played with dignity by Atwill, and Farrell's whirlwind wisecracking comedy make above-average-mystery film.
For A: Good of kind *For Y:* Doubtful *For C:* By no means

Obey the Law (Leo Carillo) (Columbia) Italian barber takes out papers and becomes a superpatriotic, effusive American. He blunders into complications with gangs and crooked politicians, but finally gets his eyes open and is the means of defeating the gangsters. Sentimental and bombastic.
For A: Mediocre *For Y:* Hardly *For C:* No

Our Betters (Constance Bennett, Gilbert Roland) (RKO) American heiress, with unfaithful English husband, turns hard and becomes as heavily sex-appealing as possible. Sneers at America, dominates decadent English society, and leads her set in brazen conduct. Sex-saturated high life in lavish setting.
For A: Unsavory *For Y:* Pernicious *For C:* No

Outsider, The (British cast) (MGM) Heavy, slow-moving story of crippled daughter of great surgeon. Supposed incurable until non-medical hero, with new-fangled electrical device, treats her, but she still cannot walk. Thinking her beloved hero is leaving her, she runs to him, cured.
For A: Ponderous *For Y:* Hardly *For C:* No

Perfect Understanding (Gloria Swanson) (United Artists) Trite and uninspired story about difficulties of remaining faithful in marriage. Elementary production, supposedly laid among English society, with elaborate London and Riviera backgrounds. Gloria's acting and voice disappointing.
For A: Mediocre *For Y:* Unwholesome *For C:* No

Pick Up (Sylvia Sidney, George Raft) (Paramount) Unconventional but decent love affair, without sex exploitation, between a prosaic, honest taxi-driver and fine little heroine down on her luck. Sophisticated situation, but cleanly told and well acted. Wholesome elements dominant and total effect probably good.
For A: Fair *For Y:* Probably good *For C:* Hardly

Rome Express (Conrad Veidt, Esther Ralston) (Universal) Excellent English-made melodrama a la Grand Hotel, all action confined to Paris-Rome through train. Many human types, theft, murder, and illicit romance with novel lesson are included. Plot, suspense, acting, setting, details—all notably good.
For A: ***Very good*** *For Y:* Probably good *For C:* No

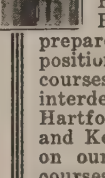
Sailor's Luck (James Dunn, Sally Eilers) (Fox) Riotous, rowdy farce-comedy about sailors and their doings in various ports, with slapstick and horse-play almost swamping the Dunn-Eilers love story. Artificial and absurd misunderstandings keep story going. A chronic drunk and a bathing-suit clown are features!!
For A: Absurd *For Y:* Hardly *For C:* No

Soviets on Parade (Native Russian Film) (Amkino) Elaborate news-reel of recent celebrations and personalities in Russia, military displays, opening of new huge industrial dam, etc. Presented with great enthusiasm for the glory of the Soviets and national mass action. Explanatory accompaniment in English.
For A: Perhaps *For Y:* Probably good *For C:* No

Strange Adventure (Regis Toomey) (Allied) Murder-mystery of scare thrill type, highly melodramatic and improbable, merely seeking to draw crowd to box-office by hair-raising devices. Only original touch, revealing method of crime merely by shifting angle of camera to scene in question.
For A: Mediocre *For Y:* Doubtful *For C:* No

Uptown New York (Jack Oakie) (World Wide) Oakie plays likable character as the clumsy, naive, but devoted lover of a heroine in love with another man. In most other respects, the film is mediocre, with trite plot, wobbly motivation, and the utterly obvious ending.
For A: Poor *For Y:* Better not *For C:* No

White Sister (Helen Hayes, Clark Gable) (MGM) The old F. Marion Crawford story beautifully screened, with Helen Hayes excellent as heroine and Gable measuring up well to a serious role. Pictures convincingly a great, true love grimly thwarted by disaster of war. Church scenes done with fine dignity and impressiveness.
For A: ***Excellent*** *For Y:* ***Mature but fine*** *For C:* Beyond them



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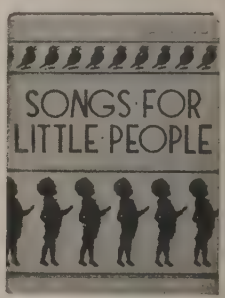

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What's Happening in Religious Education

UNDAY, February 12, 1933, was the occasion for many a church group to center worship and instruction on the religious lues to be found in the character of braham Lincoln; but a group of junior and termediate boys and girls of the New York venue Presbyterian Church of Washington, C., had the rare privilege of spending a votional half-hour in the very room where e great president frequently communed ith God.

It is related that during the stormy Civil ar days Lincoln used to steal away from e White House, unaccompanied save by a cret service attendant, and enter the church here he was accustomed to worship by a de door to sit in an unlighted ante-room nd silently participate in the weekly prayer rvice. During the past year this room has en transformed into a simple, yet beautiful ttle chapel. It was here that the group entioned above conducted and participated a carefully planned service of worship on ebruary 12.

DR. AMOS R. WELLS, widely known religious writer, died at his home in Aurndale, Massachusetts, on March 6. Dr. Wells took his academic work at Antioch ollege and later served that institution as professor of Greek and geology. He left he teaching field to become one of the ioneer leaders in the Christian Endeavor ovement. Although his chief responsibility as, until 1927, the editing of the *Christian ndeavor World*, he found much time for ther activities, particularly writing. He as a poet, a contributing editor of the *hristian Herald*, and the author of over one undred books, in addition to the annual olume of *Peloubet's Notes on the Sunday chool Lessons*. Dr. Wells retired from he active editorship of the *Christian Endeavor World* in 1927 but he continued his riting activities almost up to the hour of is death. He was seventy years of age.

THE Ohio Council of Religious Education is expanding its program to provide a nore adequate service for the present and otential church school leaders of the colored hurches of Ohio. The first standard training school under the plan is being held in East Columbus under the auspices of the eligious education committee of Franklin County of which Miss Doris Mayer is director. Mrs. Ann M. Sandy and Mr. Frank A. Shults of the Ohio Council of Religious Education are members of the teaching staff.

THE Women's Bureau of the U. S. Department of Labor, Washington, D. C., rovides motion picture films for the use of esponsible groups. These films are sent ree with the understanding that the borrower pay the transportation charges. The films over such subjects as "The Woman Worker, Past and Present," "The Importance of Woman's Work in Industry," "New Methods n Industry," and the work of the Women's Bureau itself. Full information can be secured from the Women's Bureau.

KIM KAP CHIN a thirteen-year-old lad in Kyung Sin, Korea, got together five oys and held a vacation Bible school in the ouse of his non-Christian parents. He reported the following statistics for the "school": "Enrollment, five; average attendance, four; decisions to become Christians, two; teachers, one; expenses, nothing."

A VERY successful joint annual meeting of the Oklahoma Council of Churches and the Oklahoma Council of Christian Education was held at Norman, Oklahoma, Feb. 23-25. There were over eight hundred delegates in attendance who pronounced it one of the best meetings of its kind held in the state during the year. Four out-of-state speakers participated on the program: Dr. Charles E. Jefferson, of New York City, brought the messages at the general assembly periods; Roy A. Burkhart, of Chicago, had charge of the work of the young people's division; Miss Stella Hovey, of Fort Worth, led conferences in the children's division; and Rt. Rev. R. N. Spencer, of Kansas City, conducted the devotional periods for the Minister's Convocation.

STUDENTS of the Greater New York teacher training schools who have received the International Standard Diploma have formed an Alumni Association which now numbers about two hundred members. The first diploma was given in 1917—a class of one; since that time diplomas have been granted each year, the largest class being that of the Harlem School in 1931 with eighteen graduates.

Through occasional meetings for business and pleasure the members of the Alumni Association receive inspiration and impetus for further work. Many of them continue to take courses and all of them may be depended upon for help in securing registrations, for assistance in schools on opening night, at social affairs, and in financing. During the past term the Alumni Association provided thirteen scholarships for students who otherwise could not have attended a school.

A STATE-wide inter-church conference in the interest of law enforcement and to defeat the repeal of the 18th Amendment is being held in Columbus on April 19 and 20 at Memorial Hall. Mr. Arthur T. Arnold, General Secretary of the Ohio Council of Religious Education, is chairman of the general committee in charge of program and promotion of the conference. A program of education is to be outlined at the conference to be promoted by county groups.

An Appreciation

ON page six of the April issue of the JOURNAL, there appeared a picture of "Peter's Return to the Upper Room." The artist is A. F. Wickes, not A. L. Wickes as printed.

The editors had unusual pleasure in presenting this painting to the readers of the JOURNAL because of the artist's long interest in and valuable service to the field of Christian education. Mr. Wickes is Advisory Architect for the Department of Church Erection of the United Christian Missionary Society and is thus contributing much to the advancement of Christian education.

The fact that Mr. Wickes is also an artist, came as a surprise to many. The painting of "Peter's Return to the Upper Room" speaks eloquently of his ability in that field. The picture breathes an atmosphere of quiet reverence and commands study and meditation. The editors were glad of the opportunity to present this painting to their readers during the Lenten season. They regret that there was not space to make this expression of appreciation in the April issue.

THE Foreign Missions Conference of North America has projected a series of meetings as a part of a united missionary campaign to be held throughout the United States during April and May. The special speakers for this campaign will be Dr. E. Stanley Jones of India; Dr. Sam Higginbottom of Allahabad Agricultural Institute, India; Dr. Samuel Guy Inman, Dr. A. L. Warnshuis, and Rev. Leslie B. Moss. A two-day meeting will be held in each of fifteen cities. These meetings are but the beginning of a much more wide-spread campaign which will be carried on during the coming fall.

The youth leaders of the United States and Canada have also launched a program of special emphasis beginning with the fall of 1933 around the missionary program of the church. At many points these two movements will be carried on together.

TEN days, beginning with April 19th, are to be given to the training of vacation school leaders by the Ohio Council of Religious Education. Training schools are to be conducted at five chosen centers in the state. The recommendation of the General Secretary providing for such schools was approved by the State Committee on Education and Ohio denominational leaders are actively supporting the project.

Miss Sarah E. Green, Superintendent of Department of Religious Education of Children of the Board of Education of The Methodist Episcopal Church, and Mrs. Ann M. Sandy, Children's Superintendent of The Ohio Council of Religious Education, are to be the instructors.

LAST month's issue of the *Journal* gave a full report of the Decade Dinner given in honor of Dr. Magill's ten years of service with the Council. An interesting sequence to that happy event has taken place.

Miss Edith P. Rea, Dr. Magill's secretary, and Miss Lennie Waughtel, Mr. Burkhart's secretary, are the other two persons in the International office who have served the Council ten years or more. Therefore, all the ladies in the office gave these two co-workers their own variety of a decade dinner on March 21, the men on the staff not being invited. The program followed the outline of the first and more formal dinner in outward form, but certainly not in substance. It was a happy and hilarious occasion. Laughter still breaks out at unexpected moments as someone recalls some merry quip or gracious lampoon.

THE sixty-eighth Annual State Sunday School Convention of Kansas will be held in Coffeyville on May 31-June 2. Some of the features of the convention will be: a conference for ministers; the finals of both the Junior Bible Story Tellament and the Young People's Religious Drama Tournament; a coaching conference for prospective leaders of leadership training classes; a demonstration vacation church school; and a youth conference.

DR. OWEN C. BROWN, for some years editor-in-chief and educational director for the American Baptist Publication Society, was chosen on March 28 as Executive Secretary of the Society to succeed the late Dr. W. H. Main. As such, he becomes the leader of the total and many-sided work of the organization. For the present his former editorial and educational work will be carried by readjustments within the staff.

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NEW BOOKS

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

Teaching Religion Creatively. A. J. Wm. Myers. New York, Fleming H. Revell Company, 1932. 239 p. Price $1.75.

Dr. Myers has attempted in this book to interpret the idea of creative teaching for the general leader and teacher in the local church and community. Because of his professional work as a faculty member in Hartford Seminary, and his extensive experience in various types of local churches, he is well fitted for the task he has undertaken.

The chapter headings in his book give some indication of his approach to this matter. The headings are as follows: What the Teacher of Religion Seeks To Do; Some Unfinished Tasks That Challenge Religion; From Within Are the Issues of Life; The Program "Grows Out of the Ground"; Teaching Is an On-going Process; Freedom Implies Self-discipline and Responsibility; Worship Is Inevitable in Creative Teaching; Pupils Learn; The Teacher Is Also a Learner; The Environment Must Be Made an Ally.

Attention is called particularly to Chapters VIII and X. The person who, because of a lack of understanding, assumes that religion is omitted from modern religious education should note that Dr. Myers believes that worship is inevitable when teaching is creative. Certainly, it is not inevitable in much of the teaching which has been done in the past.

Chapter X will help to deal a blow to the "transmissive" idea of teaching because if the teacher is going to learn along with his pupils he cannot conceive of his task as being that of simply transmitting what he already knows.

Mention of these two chapters should not detract attention from other chapters.

It is unfortunate that the price of the book will prevent the extensive use of it which it deserves. —F. L. K.

Ways of Working in the Nursery Department. By Mary Sherburne Warren. St. Louis, Missouri. The Bethany Press, 1932. 78 p. Price 75 cents.

A practical book of suggestions for leaders of the nursery department in the local church. The material is presented in three parts: Part I outlines plans for the simplest form of organization; Part II suggests additional activities; and Part III outlines a more comprehensive plan for the nursery department. Special attention is given to ways of working with parents and with the children in the home as well as in the nursery group that comes to church school.

Our Children. A Handbook for Parents by 29 Experts in Child Study. Edited by Dorothy Canfield Fisher and Sidonie Matsner Gruenberg. New York, The Viking Press, 1932. 348 p. Price $2.75.

This volume is really a library in the field of child study, containing, as it does, chapters on all phases of child life and development each written by a specialist in that field. The chapters are grouped in four sections: section one contains five chapters on the child's growth and development; section two contains nine chapters on the child at home, dealing especially with questions of individual differences and family relationships; section three contains seven chapters on the child at school, including material on educational theory, testing, and specific chapters on school in relation to various age levels from nursery to college; section four contains six chapters on the child in the outside world, including material on character and religion, vocational guidance, and general social relationships within the community.

The foreword of the book states its purpose in these words: "The purpose of the contributors has been to interpret research findings for the lay leader but without oversimplification and without partisan leanings, and to present theories and suggestions helpfully but without unwarranted finality." It is, then, written for those teachers and parents who have some general educational background and who wish to consider with leaders in various aspects of child welfare their theories and findings, rather than for those who are seeking a "blue-print" to follow. It is a very valuable addition to a library on child study. —M. A. J.

The Girls' Camp. By Abbie Graham. New York, The Woman's Press, 1933. 146 p. Price $1.50.

In this book Miss Graham has done a stimulating and needed thing. She has fused the demand for technical skill in camping, which often ignores its beauty, with the magic and lure of outdoor life, which sometimes ignores such practical problems as knowing how to swim. As those who have read her other books know, Miss Graham gives romance and color to anything on which she writes. She does so, of course, with camping. But she adds also a practical note and discusses the educational background upon which all program planning must take place.

She begins with human nature and has chapters on such everyday issues as camp leadership, the indigenous program, people and the program, camp celebrations, athletics, the creative arts, and Sunday in camp. She even discusses entertaining boy guests in girls' camps, and winds up with a flourish by showing the camp's place in a new human social order.

Her discussion of the Garden of Eden as the first recorded use of leisure time and of the use of a whale washed up on the shore and of the famous "gastropod" embedded in the stone seat at chapel will prove both diverting and informing.

Leaders of church camps of all kinds would do well to add this book to their working library. —P. R. H.

Education and Racial Adjustment. Report of Second Peabody Conference on Education and Race Relations. Atlanta, Ga., Executive Committee of the Conference. 63 p.

The report of a conference of Southern educational leaders held at George Peabody College for Teachers, Nashville, Tennessee, last July. These leaders were concerned with making an educational approach to the problems of race relations peculiar to their section of the country. The report summarizes accounts from schools and colleges of interesting projects in race relations. Committees of the conference worked on courses of study, materials for classroom use, bibliographies, and other plans for future work. Some of the committee reports are included in the conference report. Significant statements in the conference findings are the expressed convictions that "the teaching of a class in race relations once each year is excellent but not sufficient," and that "units of teaching based on this problem should be outlined in all the subjects where possible."

Introduction to Religious Education. Edited by J. M. Price. New York, The Macmillan Company, 1932. 489 p. Price $2.25.

This book is intended for use in college courses in religious education. It has been prepared under at least the partial sponsorship of the Association of Southern Baptist Teachers of Bible and Religious Education. It is intended to meet a need for an introductory textbook that would be understandable, comprehensive, substantial, interesting, and vital.

The book covers a wide field. Part I—Orientation—deals with the modern demands for religious education, objectives, educational emphases in the Old and New Testaments, and achievements in this field. Part II—Principles—deals with psychology, curriculum, methods, the fine arts, evangelism, stewardship, worship, measurements, and leadership. Part III—Institutions—treats of the home, the Sunday school, the young people's society, missionary organizations, vacation and weekday schools, the denominational, state, and independent colleges, the religious press, recreation, unification, and promotion.

The writers are mainly professors in various colleges and seminaries of the Southern Baptist Convention. Northern Baptists are Dr. Harms, of Northern Baptist Theological Seminary, Chicago; President de Blois, of Eastern Baptist Theological Seminary, Philadelphia; Dr. Erb, of Colgate-Rochester Divinity School; and Dr. Raffety, of the University of Redlands.

The treatment of the various titles has, of course, to be somewhat general and will vary in their values, as in the case of any symposium. A general treatment of the subject will be found here; for a fuller development, specific books would need to be consulted. —P. R. H.

The Bible Looks You Over. By Arthur Stevens Phelps. Philadelphia, Judson Press, 1933. 229 p. Price $1.50.

Books of 1932 in Christian Religious Education

LAST month the *Journal* printed a list of fifty-nine books in the field of Christian education published during 1932. The list did not include books of source materials, and courses of study for pupils of various ages, with the accompanying leader's helps. Leadership courses, however, were included. Since the list was prepared two additional books, which should have been included, have come to our attention:

Edwards, Boyd and Ingalls, Harold B. (eds.), *Religion in the Preparatory Schools.* Proceedings of the National Conference of Preparatory School Masters. New York, National Council of Student Christian Associations. 149 p. Price $1.75.

Redding, Tracy W., *You and Your Boys.* New York, Association Press. 136 p. Price $1.50.

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Jesus, Leader of Men

(Continued from page 6)

in common between him and us except those common human elements in which he and we both share.

Fourth. In the quest of the religious meaning of Jesus for us today we must come to terms with the very obvious tendency of any religious movement to fall back into comfortable complacency, into a religion of conventionality and respectability, once the original fervor that gives it birth has subsided. In its official form an organized religion may travel far from the primitive sources of its purity and power, depart widely from the simpler spirit and faith of its founder. There are natural outgrowths, extraneous after-growths, and parasitic overgrowths. There is always, it seems, a slow seeping away of the original sources of strength, a subtle stagnation of spirit, a growing weariness and a gradual weakening of the will to work its original and genial way, a shift in the centers of interest and emphasis in the face of new conditions, concessions and compromises that at the outset would have been unthinkable, changes within, influences from without—all resulting in something quite foreign to the first faith. When one reads the simple Synoptic story of Jesus and then surveys the history and development of Christianity, the very proportions of the final issue are almost inconceivable. A Galilean witness of Jesus' ministry could not believe his eyes if he were permitted to see the church of the centuries and of today.

Such are the main issues in the problem we face when we attempt to understand the religious meaning of Jesus. In spite of the long lapse of time, of the rigid canons of history, of the vast changes in human experience, and of the transformations wrought by the centuries in the very substance of Christianity itself, Jesus does continue to have unparalleled religious meaning. However difficult it may be to explain why and how he still has religious meaning, the fact of his religious influence over millions in our own day compels us to reckon with him as with no other figure in history.

A Church and a Summer Camp

(Continued from page 26)

and everyone has kept her best tie, socks, shirt, and white knickers for this occasion. Since we sit on backless benches at "church," the service is limited to thirty minutes and consists of special music, Scripture, prayer and a brief talk.

At the close of the church service the Sunday school classes meet—the leader of each tribe has previously chosen some picturesque spot to which she now directs her own tribe, and there the lesson is taught.

In the afternoon letter writing or short walks are in order and in the mid-afternoon those who care to do so may go for a dip—this differs from the weekday swimming period as no instruction or water games are included, just a "cleanliness dip," we call it.

In the evening the old familiar Bible stories are dramatized and the camp fire songs are of a devotional nature. The close of Sunday finds each camper physically refreshed, and with mind and heart having had the all-important turn toward the spiritual side of life.

"Once a camper always a camp booster," is assuredly true of all who have had a vacation in our church camp—and numerous are the expressions from parents to the

fect that their children cannot afford to miss this unqualled opportunity for the deepening of Christian life nd ideals. Camp provides the experiences of life in the ut-of-doors; the lessons in self dependence; the individual responsibility in living unselfishly, yet independently, ith a group of one's peers; and the reasonable and necesary discipline in a well regulated camp, which are essenal to growing youth.

Our church believes that a church camp is one of the nest avenues of service yet opened for the development f Christian character and ideals in the youth of today. Ve have reached the age where the question is not, "Can ur church afford to maintain a church camp?" but, rather, Can our church afford not to maintain one?"

The Bible in the Sunday School Curriculum

(Continued from page 9)

Bible in the Closely Graded series may be summarized as ollows: The Bible has been regarded as the basis of reigious instruction but there is a desire to supplement it by material drawn from other fields, believing that the divine agency which was at work in the Bible is still operative in he world.

Present Curricula

There is no attempt here to discuss lesson materials other han those based upon outlines prepared through the International Council.

The emphasis in the present Improved Uniform Lessons has changed from the Bible-centered viewpoint to what Doctor Sampey, chairman of the committee, calls the Christ-centered viewpoint. This is well. It means that, without forgetting the Bible, we center our supreme loyalty in the One of whom the ages tell.

In many of the newer types of graded materials, the emphasis truly has shifted to the pupil. Subject-matter is utilized which has value in enriching present experience and giving it Christian quality. However, among all the recorded subject-matter, the Bible is regarded as being unique and preeminent. The pupil is at the center, but the Bible is used to enrich the pupil's experiences, to help him appreciate and love God and Jesus, to contribute to his experiences in worship, and to lead him to connect the things of nature with God's love and power. That biblical material is used which is calculated to assist in solving problems in the pupil's conduct. Portions of Scripture are selected so that pupils may come to appreciate their literary charm, and pupils are urged to have a knowledge of the passages which are believed to interpret and guide them in their life experiences and create anew the Christlike life.

Thus it is evident that the Bible for a hundred years and more was almost the total content of the Sunday school curriculum. While the Bible continues to have a large place, the emphasis in the present curricula has shifted so as to provide for other elements. In the Uniform Lessons Christ has become the true cornerstone and the center around which the Bible and life are both to be interpreted. In other types of material the child is moved to the center so that he can be more adequately understood, and the Bible itself and the child's experience of Christ be more wisely guided. To the child we bring the Bible, biography, hero stories, nature stories, and other materials to enrich his experiences. The Bible, however, is at the heart of the curriculum, for no other book discloses a surer road along which men come to the Father or to a nobler picture of him who is the Way, the Truth, and the Life.

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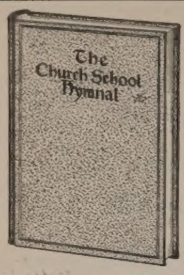

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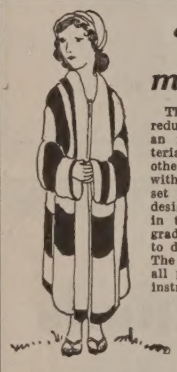

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International Leadership Schools

(Continued from page 24)

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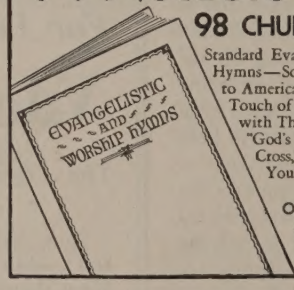

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